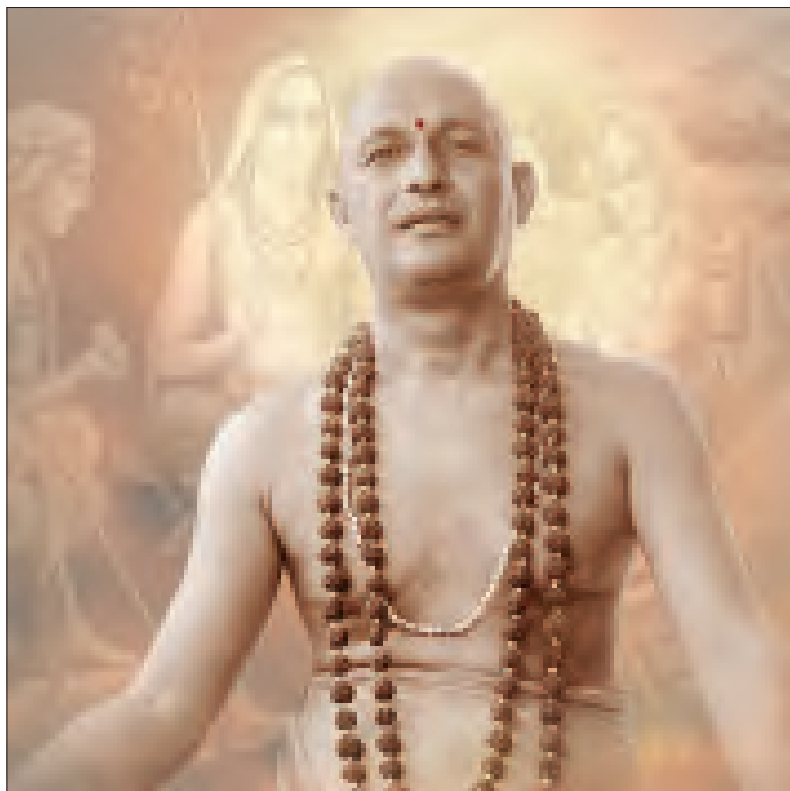


2013 Golden Jubilee edition

BIHAR YOGA®

Nine Principal Upanishads

from the teachings of
Swami Satyananda Saraswati



Yoga Publications Trust, Munger, Bihar, India

Nine Principal Upanishads



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Nine Principal Upanishads

Text, Transliteration, Translation and Notes

from the teachings of
Swami Satyananda Saraswati



Yoga Publications Trust, Munger, Bihar, India

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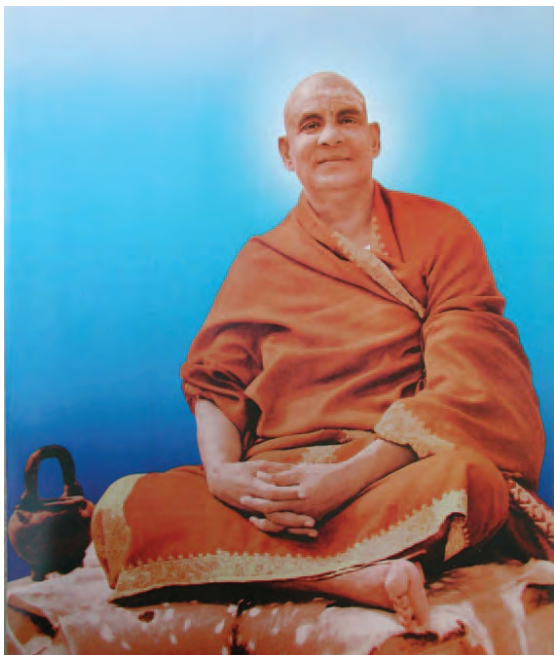
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Dedication

*In humility we offer this dedication to
Swami Sivananda Saraswati, who initiated
Swami Satyananda Saraswati into the secrets of yoga.*

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Phonetic Pronunciation Guide

अ	<i>a</i>	<i>as in mica</i>	ट	<i>t</i>	<i>true</i>
आ	<i>aa</i>	<i>far</i>	ठ	<i>th</i>	<i>anthill</i>
ई	<i>ee</i>	<i>police</i>	ढ	<i>dh</i>	<i>redhead</i>
उ	<i>u</i>	<i>pull</i>	ण	<i>n</i>	<i>gong</i>
ऊ	<i>oo</i>	<i>fool</i>	त	<i>t</i>	<i>water (dental)</i>
ऋ	<i>ri</i>	<i>clarity</i>	थ	<i>th</i>	<i>nuthook</i>
ॠ	<i>ree</i>	<i>marine</i>	द	<i>d</i>	<i>bud</i>
लृ	<i>lri</i>	<i>rivalry</i>	ध	<i>dh</i>	<i>adhere (more dental)</i>
लृ	<i>lree</i>	<i>rivalry (prolonged)</i>	न	<i>n</i>	<i>not</i>
ए	<i>e</i>	<i>prey</i>	प	<i>p</i>	<i>pay</i>
ऐ	<i>ai</i>	<i>aisle</i>	फ	<i>ph</i>	<i>photo</i>
ओ	<i>o</i>	<i>go</i>	ब	<i>b</i>	<i>rub</i>
औ	<i>au</i>	<i>cow</i>	भ	<i>bh</i>	<i>abhor</i>
ॠ	<i>m</i>	<i>rum</i>	म्	<i>m</i>	<i>map</i>
ॡ	<i>m</i>	<i>romp</i>	य	<i>y</i>	<i>yoga</i>
:	<i>h</i>	<i>bah</i>	र	<i>r</i>	<i>red</i>
क्	<i>k</i>	<i>meek</i>	ल्	<i>l</i>	<i>bull</i>
ख	<i>kh</i>	<i>inkhorn</i>	व	<i>v</i>	<i>vice</i>
ग	<i>g</i>	<i>go</i>	श्	<i>sh</i>	<i>shield</i>
घ	<i>gh</i>	<i>yoghurt</i>	ष्	<i>sh</i>	<i>assure</i>
ङ	<i>n</i>	<i>sing</i>	स्	<i>s</i>	<i>sin</i>
च	<i>ch</i>	<i>check</i>	ह	<i>h</i>	<i>hit</i>
छ	<i>chh</i>	<i>churchhill</i>	क्ष	<i>ksh</i>	<i>kshatriya</i>
ज	<i>j</i>	<i>jab</i>	त्र	<i>tr</i>	<i>track (dental)</i>
झ	<i>jh</i>	<i>hedgehog</i>	ज्ञ	<i>jn</i>	<i>jnana</i>
ञ	<i>n</i>	<i>canyon</i>			

The Essence of the Upanishads

The Glory of the Upanishads

1. Salutations to all Brahma Vidya Gurus, or the preceptors of knowledge of Brahman.
2. Prostrations to Satchidananda Para Brahma, who is the prop, basis and source of everything.
3. The acme of wisdom of the sages is to be found in the Upanishads.
4. The Upanishads teach the philosophy of absolute unity.
5. Knowledge of the Upanishads destroys ignorance, the seed of samsara.
6. Behind the names and forms of the world dwells the eternal, infinite Satchidananda Brahman.
7. This world is indwelt by Para Brahman or the Absolute.
8. Renounce all desires. Renounce egoism, selfishness and identification with the body. Then alone will you attain moksha or liberation.
9. The desire for liberation will destroy all worldly desires.
10. Do your religious rites and daily duties without expectation of the fruits of your actions.
11. Constantly do selfless service for the benefit of humanity with Atma bhava, or devotion to God. You will purify your heart in this way. Then realization will dawn.

Excerpt from *Essence of The Principal Upanishads* by Swami Sivananda Saraswati, 1st edn, published in 1959 by the Divine Life Society, Rishikesh.

12. Your work and actions will bind you if you perform them without egoism and without expectations.

The Nature of Atman

13. This Atman is motionless yet at the same time swifter than the mind. Why? Because it is all-pervading and complete in itself, without any limitation.
14. The Atman is already at all planes the mind can reach, because it is everywhere and infinite.
15. The Atman is distant yet it is near. It is within all this and yet it is also outside all this.
16. For the ignorant and those people who are totally immersed in worldliness, it is far away. For the enquirer and for one who is equipped with purity of mind, it is very near.
17. The Atman is infinitely subtle. It is the inner Self of all beings. It fills and encompasses everything in the universe.
18. The Atman is the substratum or basis of all beings.
19. Sages see all beings in Atman, and Atman in all beings.
20. One who sees that the Atman pervades everything fears nothing.
21. A sage who has realized the Atman beholds that all objects and all beings are not really distant from his own Self, and that his Atman is the very same Atman of all.
22. The Atman is the same consciousness that is shared by all beings.
23. The Atman is the same in a king and a peasant, a saint and a sinner, a cobbler and a barber, an ant and an elephant, a tree and a stone; it is the same Atman.
24. How can a liberated soul who is resting in his own Atman and who has an exalted cosmic consciousness shrink from any being or object with a feeling of repulsion? How can he dislike anything? How can he hate anything?
25. Mere intellectual knowledge that the one Self abides in all beings is not enough. Aparoksha anubhava, direct perception or actual Self-realization, is the only way.

26. The knower of Brahman becomes fearless and transcends delusion and sorrow.
27. The three knots of the heart: avidya (ignorance), kama (desire) and karma (action), are annihilated by the knowledge of Brahman.
28. The realized man always rejoices in the bliss of Atman. Even the heaviest sorrow cannot shake or disturb him.
29. The Atman is all-pervading, bright, bodiless, pure, untouched by sin or evil action, omniscient, transcendental and self-existent. He is scatheless and without muscles.
30. This Atman is without a physical body, without an astral body and without a causal body.
31. The Atman is totally independent and it never depends on anything else.
32. The Atman is beyond the reach of the senses and the mind.
33. The Atman is the mind of the mind, the ear of the ears, the eye of the eyes and the life of the lives.
34. Behind the breath, the senses and the mind is the supreme Brahman or the Absolute.
35. The mind, the senses and the breath function only by the light of Brahman.

Knowledge of Brahman

36. When karma (work and action) is done without expectations of the fruits, the mind is purified and the spiritual aspirant experiences a strong desire for final emancipation.
37. The need to know Brahman and to attain liberation from the endless cycle of births and deaths can only arise in a person who is endowed with a pure and calm mind, who is desireless in the world of forms and names and who is disgusted with the sensual objects of this illusory, material world.
38. Realization of Brahman cannot be attained by logical discussions.

39. It is said in the scriptures that in order to know Brahman, the spiritual aspirant has to approach a preceptor who is well versed in the Vedas and who is centred in the light of Brahman.
40. The scriptures also say that one who has studied under a teacher knows the Truth.
41. Only that knowledge that is acquired by studying under a teacher or guru is of use.
42. Knowledge of Brahman totally destroys ignorance, which is the cause of bondage and the driving force behind actions performed for the attainment of objects of desire.
43. The scriptures say, "There is neither sorrow nor delusion for the knower of the Self, who beholds the one Atman everywhere. He who knows the Atman goes beyond sorrow."
44. Moksha (liberation) cannot be attained by karma (actions) alone or karma combined with intellectual knowledge. Moksha can only come from jnana (spiritual wisdom). Karma purifies the mind and helps the aspirant to attain knowledge.
45. The performance of karma will take one only to the world of manas or pitraloka, the world of the ancestors. It cannot make one immortal.
46. Brahman, the only real entity, cannot be attained by any other means than removal of ignorance through knowledge of the Self.
47. One who attains the supreme Brahman, the unborn, unchangeable, birthless, undecaying, immortal, fearless, eternal, self-luminous, all-blissful and all-pervading, is freed from the wheel of births and deaths.
48. Para Brahman, the Absolute, controls and guides the mind, life and the senses.
49. Having abandoned the idea and feeling of I-ness and rising above the life of the senses, the wise become immortal.

Prashnopanishad

In this Upanishad, six seekers after Truth come to Rishi Pippalada, and each one asks him a question. The answers are very clear and carefully explained, and range from the gross to the subtlest principles of life.

The first question concerns the origin of living beings. It is explained how the Lord, the Creator, created prana, the sun (energy) and rayi, the moon (matter). Without the sun, there is no time, no seasons, no day or night, no life and no creation. Without the moon, there is no matter, no food to sustain life. Matter, energy, food, etc. are related and have a common link

The second question relates to the deities who are the helpers of living beings, who are manifest in the senses and who are the substance of the body. These represent the five gross elements, the organs of knowledge and the five organs of action. Prana is the chief among them. Whatever is within or beyond this world is controlled by prana. Here the powers, glory and grandeur of prana are acclaimed.

The third question refers to the nature and origin of the transcendental prana. Prana comes from the Self (Atman) and is always with Him, just as a man and his shadow are inseparable. Prana sees to it that the organs of the body carry out all their different activities separately and smoothly with the help of the sub-divisions of energy. When a man dies the thought within his mind enters into prana, and prana,

along with other companions of the soul, guides him back to the world according to where his desires lie. He who knows the origin, the place of entrance, the location, the fivefold divisions of prana and its identity within the body attains immortality. These first three questions are concerned with *Apara Vidya* (the lower or gross knowledge).

The fourth question refers to sleep and dreams. Just as the rays of the sun between setting and rising are absorbed into the shining disc of the sun, similarly, in deep sleep the senses become absorbed in the mind. All activity ceases, except for that of the five pranas, which remain active and vigilant in the body. In the dreaming state the mind creates a fantasy world made up of the impressions received in the waking state and thereby derives enjoyment. The mind sees both the seen and the unseen, hears the heard and the unheard, experiences the experienced and the unexperienced, the true and the untrue, and sometimes a mixture of experiences from past births as well as the present birth. But the mind becomes dreamless when it is overpowered by illumination, and then it enjoys bliss.

The fifth question concerns *Om* or *Pranava*. *Om* is both the higher and the lower Brahman. Those who know this truth will attain one of them. He who meditates on *Om*, the supreme Self residing in the hearts of all, becomes immortal.

The sixth and last question relates to *Purusha*, who exists in the body in sixteen forms (*kalaas*). *Purusha* created prana; from prana He created desire; from desire He created ether, air, fire, water, earth, the senses, mind, food; and from food He created vitality (seed), rites (*karma*), the worlds, and the names within the worlds. Supreme *Purusha* is the goal of the sixteen *kalaa*, as the ocean is to rivers. He who knows *Purusha* gains immortality.

These last three questions are related to *Para Vidya* or *Brahma Vidya* (the superior or transcendental knowledge).

SHANTI PATH

ॐ भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः। स्थिरैरङ्गैस्तुष्टुवाꣳ
सस्तनूभिर्व्यशेम देवहितं यदायुः॥ स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा
विश्ववेदाः। स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु॥

ॐ शान्तिः शान्तिः शान्तिः

*Om Bhadram Karnebhih Shrinuyaama Devaah Bhadram
Pashyemaakshabhiryajatraah; Sthirai Rangaih Tushtuvaam
Sastanoobhirvyashema Devahitam Yadaayuh. Svasti Na Indro
Vridhashravaa Svasti Na Pooshaa Vishvavedaah; Svasti
Nastaarkshyo Arishtanemih Svasti No Brihaspatirdadhaatu.*

Om Shaantih Shaantih Shaantih.

Om. O ye Gods. May we hear auspicious words and see auspicious sights while worshipping you. May we be blessed in life with perfect health and vigour while singing your praise. May the Lord Indra, the loved one of old, be well-inclined towards us. May He, in his kindness, be watchful for our prosperity. May He, the nourisher and possessor of all wealth, give us what is good for us. May the Lord, the destroyer of evil and the protector of the great ones, protect us too.

Om peace, peace, peace.

FIRST QUESTION

ॐ सुकेशा च भारद्वाजः शैव्यश्च सत्यकामः सौर्यायणी च गार्ग्यः
कौसल्यश्चाश्वलायनो भार्गवो वैदर्भिः कबन्धी कात्यायनस्ते हैते ब्रह्मपरा
ब्रह्मनिष्ठाः परं ब्रह्मान्वेषमाणा एष ह वै तत्सर्वं वक्ष्यतीति ते ह समित्पाणयो
भगवन्तं पिप्पलादमुपसन्नाः ॥ 1 ॥

*Om Sukeshaa Cha Bhaaradvajah Shaibyashcha Satyakaamah
Sauryaayanee Cha Gaargyah Kausalyashchaashvalaayano
Bhaargavo Vaidarbhih Kabandhee Kaatyaayanaste Haite
Brahmaparaa Brahmanishthaah Param Brahmaanveshamaanaa
Esha Ha Vai Tatsarvam Vakshyateeti Te Ha Samitpaanayo
Bhagavantam Pippalaadamupasannaah. (1)*

Sukesha, the son of Bharadvaja, Satyakama, the son of Sibi, Gargya, the grandson of Surya, Kausalya, the son of Ashvala, Bharadvaja, the son of Vidarbhi, and Kabandhi, the son of Katya, all bore great love for Brahman and had pledged themselves to him. Intent on discovering the Supreme Brahman, they went to the saintly Pippalada in the hope that he would enlighten them, and they took with them sacrificial fuel (samit) as an offering.

तान्ह स ऋषिरुवाच भूय एव तपसा ब्रह्मचर्येण श्रद्धया संवत्सरं संवत्स्यथ
यथाकामं प्रश्नान्पृच्छत यदि विज्ञास्यामः सर्वं ह वो वक्ष्याम इति ॥ 2 ॥

*Taanha Sa Rishiruvaacha Bhooya Eva Tapasaa Brahmacharyena
Shraddhayaa Samvatsaram Samvatsyatha Yathaakaamam
Prashnaan Prichchhata Yadi Vijnasyaamah Sarvam Ha Vo
Vakshyaama Iti. (2)*

And Pippalada said to them: Remain with me for one year, observing austerity, celibacy and faith, and after that put to me whatever questions you wish. To the best of my ability I will solve your difficulties, and give you full satisfaction in my explanations.

अथ कबन्धी कात्यायन उपेत्य पप्रच्छ। भगवान् कुतो ह वा इमाः प्रजाः प्रजायन्त इति ॥ 3 ॥

Atha Kabandhee Kaatyaayana Upetya Paprachchha; Bhagavan Kuto Ha Vaa Imaah Prajaah Prajaayanta Iti. (3)

When the first year was completed, Kabandhi came to Pippalada and asked this question: O Venerable One, how was it that animate things came into being?

तस्मै स होवाच प्रजाकामो वै प्रजापतिः स तपोऽतप्यत स तपस्तप्त्वा स मिथुनमुत्पादयते। रयिं च प्राणं चेत्येतौ मे बहुधा प्रजाः करिष्यत इति ॥ 4 ॥

Tasmai Sa Hovaacha Prajaakaamo Vai Prajaapatih Sa Tapo Atapyata Sa Tapastaptvaa Sa Mithunamutpaadayate; Rayim Cha Praanam Chetyetau Me Bahudhaa Prajaah Karishyata Iti. (4)

And Pippalada made the following reply: The Lord of life had the wish to create. He meditated and brought forth food and prana (matter and life), who were to create manifold creatures for him.

आदित्यो ह वै प्राणो रयिरेव चन्द्रमा रयिर्वा एतत् सर्वं यन्मूर्तं चामूर्तं च तस्मान्मूर्तिरेव रयिः ॥ 5 ॥

Aadityo Ha Vai Praano Rayireva Chandramaa Rayirvaa Elat Sarvam Yanmoortam Chaamoortam Cha Tasmaanmoortireva Rayih. (5)

The sun is prana (life) and the moon is food (matter). All that which possesses form (like earth, water and fire) or lacks form (like air and ether) is food. therefore, all form is rayi, food, indeed.

अथादित्य उदयन्यत्राचीं दिशं प्रविशति तेन प्राच्यान् प्राणान् रश्मिषु संनिधत्ते । यक्षिणां यत्प्रतीचीं यदुदीचीं यदधो यदूर्ध्वं यदन्तरा दिशो यत्सर्वं प्रकाशयति तेन सर्वान् प्राणान् रश्मिषु संनिधत्ते ॥ 6 ॥

Athaaditya Udayanyatpraacheem Disham Pravishati Tena Praachyaan Praanaan Rashmishu Samnidhatte; Yaddakshinaam Yatprateecheem Yadudeecheem Yadadho Yadoordhvam Yadantaraa Disho Yatsarvam Prakaashayati Tena Sarvaan Praanaan Rashmishu Samnidhatte. (6)

When the sun rises in the east, he sends out life-giving rays to all creatures there. Similarly, in the northern, southern, western, upper and lower regions, he fills all creatures with his energy. Thus all creatures depend on him for life.

स एष वैश्वानरो विश्वरूपः प्राणोऽग्निरुदयते । तदेतदृचाभ्युक्तम् ॥ 7 ॥

Sa Esha Vaishvaanaro Vishvaroopah Praanoagnirudayate; Tadarichaabyuktam. (7)

The sun which rises every day, which is life (prana) and fire (agni), is Him, who assumes all forms and is all living beings.

विश्वरूपं हरिणं जातवेदसं परायणं ज्योतिरेकं तपन्तम् । सहस्ररश्मिः शतधा वर्तमानः प्राणः प्रजानामुदयत्येष सूर्यः ॥ 8 ॥

Vishvaroopam Harinam Jaatavedasam Paraayanam Jyotirekam Tapantam; Sahasrarashmih Shatadhaa Vartamaanah Praanah Prajaanaamudayatyesha Sooryah. (8)

The form of all forms, the lustrous, all-knowing, the ultimate goal, the light from whence all lights spring, the giver of heat, possessor of a thousand rays and a hundred forms, the life of all life, this is the rising sun.

संवत्सरो वै प्रजापतिस्तस्यायने दक्षिणं चोत्तरं च। तद्ये ह वै तदिष्टापूर्ते
कृतमित्युपासते ते चान्द्रमसमेव लोकमभिजयन्ते। त एव पुनरावर्तन्ते तस्मादेत
ऋषयः प्रजाकामा दक्षिणं प्रतिपद्यन्ते। एष ह वै रयिर्यः पितृयाणः ॥ 9 ॥

*Samvatsaro Vai Prajaapatistasyaayane Dakshinam Chottaram
Cha; Tadye Ha Vai Tadishtaapoorte Kritamityupaasate Te
Chaandramasameva Lokamabhiyajante; Ta Eva Punaraavartante
Tasmaadeta Rishayah Prajaakaamaa Dakshinam Pratipadyante;
Esha Ha Vai Rayiryah Pitriyaanah. (9)*

The southern and the northern are the two paths of the Lord of creation, who is also known as the year (time). Those who follow the path of karma, and only perform pious actions and sacrifices, go to the world of the moon, and later return again to this world. It is this southern path which those desirous of progeny take, and which is the path of our ancestors.

अथोत्तरेण तपसा ब्रह्मचर्येण श्रद्धया विद्ययाऽऽत्मानमन्विष्यादित्यमभिजयन्ते।
एतद्वै प्राणानामायतनमेतदमृतमभयमेतत्परायणमेतस्मान्न पुनरावर्तन्त इत्येष
निरोधस्तदेष श्लोकः ॥ 10 ॥

*Athottarena Tapasaa Brahmacharyena Shraddhayaa Vidya-
yaatmaanamanvishyaadityamabhiyajante; Etadvai Praanaa-
naamaayatatanameladamritamabhayametat Paraayanamelasmaanna
Punaraavartanta Ityesha Nirodhastadesha Shloka. (10)*

But those who seek the Self (Atman) through control of the senses, celibacy, faith and meditation go by the northern path to the sun. Here lies the home of all living beings, the immortal highest goal, beyond fear. From here none return; it is the Ultimate.

पंचपादं पितरं द्वादशाकृतिं दिव आहुः परे अर्धे पुरीषिणम् । अथेमे अन्य उ
परे विचक्षणं सप्तचक्रे षडर आहुरर्पितमिति ॥ 11 ॥

*Panchapaadam Pitaram Dvaadashaakritim Diva Aahuh Pare Ardhe
Pureeshinam; Atheme Anya U Pare Vichakshanam Saptachakre
Shadara Aahurarpitamiti. (11)*

Sages say that the sun, the father of all, has five feet (the five seasons); and twelve forms (the twelve months); and that he is the rain giver sitting in the sky. They say he is the omniscient seated in a chariot with seven wheels, each with six spokes. In this way the whole universe is established.

मासो वै प्रजापतिस्तस्य कृष्णपक्ष एव रयिः शुक्लः प्राणस्तस्मादेत ऋषयः
शुक्ल इष्टं कुर्वन्तीतर इतरस्मिन् ॥ 12 ॥

*Maaso Vai Prajaapatistasya Krishnapaksha Eva Rayih Shuklah
Praanastasmaadeta Rishayah Shukla Ishtam Kurvanteetara
Itarasmim. (12)*

The month is Prajapati, the Lord of life. Its dark fortnight is matter, food, and its bright fortnight is prana, sun. The wise perform sacrifices during the latter fortnight, the unwise during the former.

अहोरात्रो वै प्रजापतिस्तस्याहरेव प्राणो रात्रिरेव रयिः प्राणं वा एते प्रस्कन्दन्ति
ये दिवा रत्या संयुज्यन्ते ब्रह्मचर्यमेव तद्यद्रात्रौ रत्या संयुज्यन्ते ॥ 13 ॥

*Ahoraatro Vai Prajaapatistasyaahareva Praano Raatriveva Rayih.
Praanam Vaa Ete Praskandanti Ye Divaa Ratyaa Samyujyante
Brahmacharyameva Tadyadraatrau Ratyaa Samyujyante. (13)*

The Lord is also the day and night; the day is prana and the night is food. Those who unite in passion in the daytime waste their prana, but those who unite in passion at night are considered celibate (brahmacharis).

अन्नं वै प्रजापतिस्ततो ह वै तद्रेतस्तस्मादिमाः प्रजाः प्रजायन्त इति ॥ 14 ॥

Annam Vai Prajaapatistato Ha Vai Tadretastasmaadimaah Prajaah Prajaayanta Iti. (14)

Food (matter) is none other than the Lord of creation (Prajapati). For from food is created semen, and from semen all living things.

तद्ये ह वै तत्प्रजापतिव्रतं चरन्ति ते मिथुनमुत्पादयन्ते। तेषामेवैष ब्रह्मलोको येषां तपो ब्रह्मचर्यं येषु सत्यं प्रतिष्ठितम् ॥ 15 ॥

Tadye Ha Vai Tatprajaapativratam Charanti Te Mithunamut-paadayante; Tesaamevaisha Brahmalocho Yeshaam Tapo Brahmacharyam Yeshu Satyam Pratishthitam. (15)

Those abiding by the laws of the Lord of creatures control their passion and have few children; they observe austerity, celibacy and truthfulness, and attain the lunar world.

तेषामसौ विरजो ब्रह्मलोको न येषु जिह्ममनृतं न माया चेति ॥ 16 ॥

Teshaamasau Virajo Brahmalocho Na Yeshu Jihmamamanritam Na Maayaa Cheti. (16)

The blemishless world of Brahman belongs to those only in whom there is no crookedness, falsehood or duplicity.

SECOND QUESTION

अथ हैनं भार्गवो वैदर्भिः पप्रच्छ । भगवन्कृत्येव देवाः प्रजां विधारयन्ते कतर
एतत्प्रकाशयन्ते कः पुनरेषां वरिष्ठ इति ॥ 1 ॥

*Atha Hainam Bhaargavo Vaidarbhih Paprachchha;
Bhagavankatyeva Devaah Prajaam Vidhaarayante? Katara
Etatprakaashayante? Kah Punareshaam Varishtha Iti. (1)*

Then Bhargava came to Pippalada and asked him: O Holy One, which are those deities who have the care of living beings? Who amongst them is the Enlightener, and who is the Chief?

तस्मै स होवाचाकाशो ह वा एष देवो वायुरग्निरापः पृथिवी वाङ्मनश्चक्षुः
श्रोत्रं च । ते प्रकाश्याभिवदन्ति वयमेतद्बाणमवष्टभ्य विधारयामः ॥ 2 ॥

*Tasmai Sa Hovaachaakaasho Ha Vaa Esha Devo
Vaayuragniraapah Prithivee Vaanmanashchakshuh Shrotram
Cha; Te Prakaashya Abhivadanti Vayavmetadbaanamavashtabhya
Vidhaarayaaamah. (2)*

And Pippalada answered in the following manner: These deities are ether, air, fire, water, earth, speech, mind, eyes and ears. Seeing their own splendour, they boasted: We are the rulers of the body because we are its supporters.

तान्वरिष्ठः प्राण उवाच । मा मोहमापद्यथाहमेवैतत्पञ्चधाऽऽत्मानं प्रविभज्यैतद्-
बाणमवष्टभ्य विधारयामीति तेऽश्रधाना बभूवुः ॥ 3 ॥

*Taanvarishthah Praana Uvaacha; Maa Mohamaapadyatha
Ahamevaitat Panchadhaatmaanam Pravibhajyaitad Baanama-
vashtabhya Vidhaarayaaameeti Te Shraddadhaanaa Vabhoovuh. (3)*

But prana, the chief amongst them, reproved them, saying: Don't delude yourselves. It is I alone, dividing myself

fivefold, who supports and keeps the body intact. But the other deities were incredulous.

सोऽभिमानादूर्ध्वमुत्क्रामत इव तस्मिन्नुत्क्रामत्यथेतरे सर्व एवोत्क्रामन्ते तस्मिँश्च प्रतिष्ठमाने सर्व एव प्रातिष्ठन्ते । तद्यथा मक्षिका मधुकरराजानमुत्क्रामन्तं सर्वा एवोत्क्रामन्ते तस्मिँश्च प्रतिष्ठमाने सर्वा एव प्रातिष्ठन्त एव वाङ्मनश्चक्षुःश्रोत्रं च ते प्रीताः प्राणं स्तुन्वन्ति ॥ 4 ॥

*Sobhimaanaat Oordhvam Utkramata Iva Tasminnutkraa-
matyathetare Sarva Evotkraamante Tasminshcha Pratishthamaane
Sarva Eva Praatishthante; Tadyathaa Makshikaa Madhu-
kararaajaanam Utkraamantam Sarvaa Evotkraamante
Tasminshcha Pratishthamaane Sarvaa Eva Praatishthanta Evam
Vaanmanashchakshuh Shrotram Cha Te Preetaah Praanam
Stunvanti. (4)*

In a fit of wrath, prana withdrew himself from the body. Immediately, all the deities found themselves leaving with him, and when prana returned the deities found themselves back in their former places. Just as bees leave the hive when their queen departs and return when she returns, so did the deities behave. Satisfied with this evidence, the deities now give worship to prana.

एषोऽग्निस्तपत्येष सूर्य एष पर्जन्यो मघवानेष वायुः ।
एष पृथिवी रयिर्देवः सदसच्चामृतं च यत् ॥ 5 ॥

*Eshognistapatyesha Soorya Esha Parjanya Maghavaanesha Vaayuh;
Esha Prithivee Rayirdevah Sadasachchaamritam Cha Yat. (5)*

Prana, as fire burns, as the sun gives light, as the clouds pour down rain, he is Indra, the air, earth, food (moon). He is both gross and subtle, and he is immortal.

अरा इव रथनाभौ प्राणे सर्वं प्रतिष्ठितम् ।
ऋचो यजूंषि सामानि यज्ञः क्षत्रं ब्रह्म च ॥ 6 ॥

Araa Iva Rathanaabhau Praane Sarvam Pratishthitam; Reecho Yajoomshi Saamaani Yajnah Kshatram Brahma Cha. (6)

As spokes are centred in the hub of the wheel, similarly, the scriptures, sacrifices, kshatriyas and brahmanas all have their centre in prana.

प्रजापतिश्चरसि गर्भे त्वमेव प्रतिजायसे ।
तुभ्यं प्राण प्रजास्त्विमा बलिं हरन्ति यः प्राणैः प्रतितिष्ठसि ॥ 7 ॥

Prajaapatishcharasi Garbhe Tvameva Pratijaayase; Tubhyam Praana Prajaastvima Balim Haranti Yah Praanaih Pratitishthasi. (7)

Prana is the Lord of creation. He moves in the womb and is born in an image resembling the parents. O prana, you abide in the multiplicity of pranas and they offer you worship.

देवानामसि वह्नितमः पितृणां प्रथमा स्वधा ।
ऋषीणां चरितं सत्यमथर्वाङ्गिरसामसि ॥ 8 ॥

Devaanaamasi Vahnitamah Pitreenaam Prathamaa Svadhaa; Rishenaam Charitam Satyam Atharvaangirasaamasi. (8)

You are first and foremost amongst the messengers to the gods and ancestors. You are the truth the rishis hold in great esteem.

इन्द्रस्त्वं प्राण तेजसा रुद्रोऽसि परिरक्षिता ।
त्वमन्तरिक्षे चरसि सूर्यस्त्वं ज्योतिषां पतिः ॥ 9 ॥

Indrastvam Praana Tejasaa Rudrosi Parirakshitaa; Tvamantarikshe Charasi Sooryastvam Jyotishaam Patih. (9)

O prana, you are Indra; in your brave aspect you are Rudra and you are the protector also. You pass through the sky. You are the sun, O Lord of all light.

यदा त्वमभिवर्षस्यथेमाः प्राण ते प्रजाः ।
आनन्दरूपास्तिष्ठन्ति कामायान्नं भविष्यतीति ॥ 10 ॥

*Yadaa Tvamabhivarshasyathemaah Praana Te Prajaah;
Aanandaroopaastishthanti Kaamaayaannam Bhavishyateeti. (10)*

O prana, when you pour down the rain showers, you make your creatures happy, thinking there will be more food for them.

व्रात्यस्त्वं प्राणैर्कर्षिता विश्वस्य सत्पतिः ।
वयमाद्यस्य दातारः पिता त्वं मातरिश्च नः ॥ 11 ॥

*Vraatyastvam Praanaikarshirattaa Vishvasya Satpatih;
Vayamaadyasya Daataarah Pitaa Tvam Maatarishva Nah. (11)*

O prana, you are purity itself; you are the one seer; you are the sacrificial fire, the Lord of the world. It is we who offer you enjoyment (food), and you are our creator.

या ते तनूर्वाचि प्रतिष्ठिता या श्रोत्रे या च चक्षुषि ।
या च मनसि सन्तता शिवां तां कुरु मोत्क्रमीः ॥ 12 ॥

*Yaa Te Tanoorvaachi Pratishthitaa Yaa Shrotre Yaa Cha
Chakshushi; Yaa Cha Manasi Santataa Shivaam Taam Kuru
Motkrameeh. (12)*

O prana, remain in the body calm and quiet; do not leave the body. You are the Lord who abides within the speech, ear, eye and mind.

प्राणस्येदं वशे सर्वं त्रिदिवे यत्प्रतिष्ठितम् ।
मातेव पुत्रान् रक्षस्व श्रीश्च प्रज्ञां च विधेहि न इति ॥ 13 ॥

*Praanasyedam Vashe Sarvam Tridive Yatpratishthitam; Maateva
Putraan Rakshasva Shreeshcha Prajnaam Cha Vidhehi Na Iti. (13)*

All that exists within the three worlds is ruled by you. O
prana, grant us prosperity and knowledge, and care for us
like a mother.

THIRD QUESTION

अथ हैनं कौसल्यश्चाश्वलायनः पप्रच्छ। भगवन्कुत एष प्राणो जायते
कथमायात्यस्मिञ्शरीर आत्मानं वा प्रविभज्य कथं प्रातिष्ठते केनोत्क्रमते
कथं बाह्यमभिधत्ते कथमध्यात्ममिति ॥ 1 ॥

*Atha Hainam Kausalyah Cha Ashvalaayanah Paprachchha;
Bhagavan Kuta Esha Praano Jaayate Kathamaayaatyasmin Shareera?
Aatmaanam Vaa Pravibhajya Katham Praatishthate? Kenotkramate?
Katham Baahyamabhidhatte? Kathamadhyaatmamamiti. (1)*

Then came Kausalya to Pippalada and questioned him thus:
O Honoured One, from where does prana originate? How
does he enter the body, and in what form does he remain
after dividing himself up? How does he leave the body? How
does he support that which is external to the body, and hold
together that which is internal?

तस्मै स होवाचातिप्रश्नान्पृच्छसि ब्रह्मिष्ठोऽसीति तस्मात्तेऽहं ब्रवीमि ॥ 2 ॥

*Tasmai Sa Hovaachaatiprashnaan Prichchhasi Brahmisthoseeti
Tasmaatteham Braveemi. (2)*

And Pippalada made the following reply: This question
concerning the origin of prana, which is transcendental, is
difficult, but since you are a firm devotee of Brahman and a
deserving aspirant, I will explain it.

आत्मन एष प्राणो जायते यथैषा पुरुषे छायैतस्मिन्नेतदा ततं मनो
कृतेनायात्यस्मिञ्शरीरे ॥ 3 ॥

*Aatmana Esha Praano Jaayate. Yathaishaa Purushe Chhaayai-
tasminnetadaa Tatam Manokriten Aayaatyasminshareere. (3)*

Prana springs from the Self (Atman). Prana is inseparable
from the Self, as is the shadow from he who casts the shadow.
Prana enters the body through the mind.

यथा सम्राडेवाधिकृतान्विनियुङ्क्ते । एतान्ग्रामानेतान्ग्रामानधितिष्ठस्वेत्येवमेवैष
प्राण इतरान् प्राणान्यथक्पृथगेव संनिधत्ते ॥ 4 ॥

*Yathaa Samraadeva Adhikritaan Viniyunkte; Etaan Graamaan-
etaan Graamaan Adhitishthasvetyevamevaisha Praana Itaraan
Praanaan Prithakprithageva Samnidhatte. (4)*

Just as an emperor posts his officials in different parts of his realm to govern them, similarly, the chief prana allots functions to the lower pranas.

पायूपस्थेऽपानं चक्षुःश्रोत्रे मुखनासिकाभ्यां प्राणः स्वयं प्रातिष्ठते मध्ये तु
समानः । एष ह्येतद्भुतमन्नं समं नयति तस्मादेताः सप्तार्चिषो भवन्ति ॥ 5 ॥

*Paayoopasthepaanam Chakshuhshrotre Mukhanaasikaabhyaam
Praanah Svayam Praatishthate Madhye Tu Samaanah; Esha
Hyetaddhutamannam Samam Nayati Tasmaadetaah Saptaarchisho
Bhavanti. (5)*

Prana himself resides in the eyes, ears, mouth and nose; apana is located in the organs of reproduction and excretion; samana abides in the stomach and governs digestion. Out of these emerge the seven flames.

हृदि ह्येष आत्मा । अत्रैतदेकशतं नाडीनां तासां शतं शतमेकैकस्यां
द्वासप्ततिर्द्वासप्ततिः प्रतिशाखानाडीसहस्राणि भवन्त्यासु व्यानश्चरति ॥ 6 ॥

*Hridi Hyesha Aatmaa; Atraitadekashatam Naadeenaam Taasaam
Shatam Shatamekaikasyaam Dvaasaptatirdvaasaptatih Prati-
shaakhaanaadee Sahasraani Bhavantyaasu Vyaanashcharati. (6)*

The Self (Atman) abides within the heart; from here emerge one hundred main nadis, each branches into one hundred nadis and these branch into seventy-two thousand minor nadis. In these nadis, vyana moves.

अथैकयोर्ध्व उदानः पुण्येन पुण्यं लोकं नयति पापेन पापमुभाभ्यामेव
मनुष्यलोकम् ॥ 7 ॥

*Athaikayordhva Udaanah Punyena Punyam Lokam Nayati
Paapena Paapamubhaabhyaameva Manushyalokam. (7)*

Udana resides in the nadi passing through the centre of the spine. If udana is in the higher part due to virtuous deeds, a virtuous world will be attained after death; if in a lower part due to sinful works, a sinful world will be reached; and if there is a combination of both elements, the human world will be returned to.

आदित्यो ह वै बाह्यः प्राण उदयत्येष ह्येनं चाक्षुषं प्राणमनुगृह्णानः।
पृथिव्यां या देवता सैषा पुरुषस्यापानमवष्टभ्यान्तरा यदाकाशः स समानो
वायुर्व्यानः ॥ 8 ॥

*Aadityo Ha Vai Baahyah Praana Udayatyasha Hyenam
Chaakshusham Praanamanugrihnaanah; Prithivyaam Yaa
Devataa Saishaa Purushasya Apaanam Avashtabhya Antaraa
Yadaakaashah Sa Samaano Vaayurvyaanah. (8)*

The sun is the external prana. When he rises, he gives grace (vision) to the prana of the eye. The deity of earth draws apana to his downward duty. The ether is samana, and air (wind) is vyana.

तेजो ह वा उदानस्तस्मादुपशान्ततेजाः पुनर्भवमिन्द्रियैर्मनसि सम्पद्यमानैः ॥ 9 ॥

*Tejo Ha Vaa Udaanah Tasmaat Upashaantatejaah Punarbhavam
Indriyaih Manasi Sampadyamaanaih. (9)*

Fire is known as udana, and he who extinguishes the fire or udana in the body attains or goes for rebirth with all the senses dissolved.

यच्चित्तस्तेनैष प्राणमायाति प्राणस्तेजसा युक्तः सहात्मना यथा संकल्पितं
लोकं नयति ॥ 10 ॥

*Yachchittah Tenaisha Praanamaayaati Praanastejasaa Yuktah
Sahaatmanaa Yathaa Sankalpitam Lokam Nayati. (10)*

When a man dies, the thought held in the mind enters into prana. Prana and udana accompany the soul and take it to its desired world.

य एवं विद्वान्प्राणं वेद न हास्य प्रजा हीयतेऽमृतो भवति तदेष श्लोकः ॥ 11 ॥

*Ya Evam Vidvaan Praanam Veda Na Haasya Prajaa Heeyatemrito
Bhavati Tadesha Shloka. (11)*

The progeny of one who is wise and a knower of prana will become immortal.

उत्पत्तिमायतिं स्थानं विभुत्वं चैव पञ्चधा ।
अध्यात्मं चैव प्राणस्य विज्ञायामृतमश्नुते
विज्ञायामृतमश्नुत इति ॥ 12 ॥

*Ut pattim Aayatim Sthaanam Vibhutvam Chaiva Panchadhaa;
Adhyaatmam Chaiva Praanasya Vijnaaya Amritamashnute
Vijnaaya Amritamashnuta Iti. (12)*

He who knows the origin, the place of entrance, the rulership of the fivefold pranas, and their interior aspect, truly attains immortality.

FOURTH QUESTION

अथ हैनं सौर्यायणी गार्ग्यः पप्रच्छ भगवन्नेतस्मिन्पुरुषे कानि स्वपन्ति कान्यस्मिञ्जाग्रति कतर एष देवः स्वप्नान्पश्यति कस्यैतत्सुखं भवति कस्मिन्नु सर्वे संप्रतिष्ठिता भवन्तीति ॥ 1 ॥

Atha Hainam Sauryaayanee Gaargyah Paprachchha; Bhagavan Etasmin Purushe Kaani Svapanti Kaanyasminjaagrati Katara Esha Devah Svapnaan Pashyati Kasyaitatsukham Bhavati Kasminnu Sarve Sampratishthitaa Bhavanteeti. (1)

Then Gargya came to Pippalada and asked him: O Adored One. Which organs cease to function in sleep, and which are active in sleep? Which deity is the enjoyer of dreams? From whom is this enjoyment derived, and in whom are all these finally absorbed?

तस्मै स होवाच यथा गार्ग्य मरीचयोऽर्कस्यास्तं गच्छतः सर्वा एतस्मिंस्तेजोमण्डल एकीभवन्ति । ताः तुनः पुनरुदयतः प्रचरन्त्येवं ह वै तत्सर्वं परे देवे मनस्येकीभवति । तेन तर्ह्येष पुरुषो न शृणोति न पश्यति न जिघ्रति न रसयते न स्पृशते नाभिवदते नादत्ते नानन्दयते न विसृजते नेयायते स्वपितीत्याचक्षते ॥ 2 ॥

Tasmai Sa Hovaacha; Yathaa Gaargya Mareechayorkasyaastam Gachchhatah Sarvaa Etasmins Tejomandala Ekeebhavanti; Taah Punah Punarudayatah Pracharantyevam Ha Vai Tatsarvam Pare Deve Manasyekeeabhavati; Tena Tarhyesha Purusho Na Shrinoti, Na Pashyati, Na Jighrati, Na Rasayate, Na Sprishate, Naabhivadate, Naadatte, Naanandayate, Na Visrijate, Neyaayate, Svapiti Iti Aachakshate. (2)

And Pippalada replied: O Gargya, just as the rays of the setting sun are absorbed back into its shining disc and re-emerge when the sun rises, similarly, in sleep the senses are absorbed into the mind, the superior god. Therefore, the sleeper does not hear, speak, taste, touch, feel, move, grasp, enjoy or evacuate.

प्राणाग्नय एवैतस्मिन्पुरे जाग्रति। गार्हपत्यो ह वा एषोऽपानो
व्यानोऽन्वाहार्यपचनो यद्गार्हपत्यात् प्रणीयते प्रणयनादाहवनीयः
प्राणः ॥ ३ ॥

*Praanaagnaya Evaitasmin Pure Jaagrati; Gaarhapatyo Ha Vaa
Eshopaano Vyaanah Anvaahaaryapachano Yadgaarhapatyaat
Praneeyate Pranayanaat Aahavaneeyah Praanah. (3)*

Only the fires of prana remain awake in the city of the body.
Apana is the Garhapatya fire, vyana is the Anvaharyapachan
fire and prana is the Ahavaniya fire because it comes from
the Garhapatya fire.

यदुच्छ्वासनिःश्वासावेतावाहुती समं नयतीति स समानः। मनो ह वाव
यजमानः। इष्टफलमेवोदानः। स एनं यजमानमहरहर्ब्रह्म गमयति ॥ ४ ॥

*Yaduchchhvaasanihshvaasau Etaavaahutee Samam Nayateeti Sa
Samaanah; Mano Ha Vaava Yajamaanah; Ishthaphalamevodaanah;
Sa Enam Yjamaanam Ahararbrahma Gamayati. (4)*

Samana is the priest called Hota. He maintains the
equilibrium between inhalation and exhalation: the two
oblations. The mind is the sacrificer, and udana the fruit
of the sacrifice. The priest leads the sacrificer every day to
Brahman (in deep sleep).

अत्रैष देवः स्वप्ने महिमानमनुभवति। यद्दृष्टं दृष्टमनुपश्यति श्रुतं
श्रुतमेवार्थमनुशृणोति। देशदिगन्तरैश्च प्रत्यनुभूतं पुनः पुनः प्रत्यनुभवति
दृष्टं चादृष्टं च श्रुतं चाश्रुतं चानुभूतं चाननुभूतं च सच्चासच्च सर्वं पश्यति
सर्वः पश्यति ॥ ५ ॥

*Atraisha Devah Swapne Mahimaanam Anubhavati; Yaddrishtam
Drishtam Anupashyati Shrutam Shrutamevaartham Anushrinoti;
Deshadigantaraishcha Pratymanubhootam Punah Punah Praty-
manubhavati Drishtam Chaadrishtam Cha Shrutam Chaashrutam*

Chaanubhootam Chaananubhootam Cha Sachchaasachcha Sarvām Pashyati Sarvāh Pashyati. (5)

The deity (mind) enjoys greatness in dreams. He sees again what he has seen, hears again what he has heard, enjoys again what he has enjoyed in different countries and quarters of the world. Whatever is seen and unseen, heard and unheard, experienced and unexperienced, real and unreal, he being all, experiences it.

स यदा तेजसाभिभूतो भवत्यत्रैष देवः स्वप्नान्न पश्यत्यथ तदैतस्मिञ्शरीर एतत्सुखं भवति ॥ 6 ॥

Sa Yadaa Tejasaabhibhooto Bhavati Atraiṣa Devah Svapnaanna Pashyatyatha Tadaitasminshareera Etatsukham Bhavati. (6)

And when the deity (mind) is overpowered by light, he ceases to dream, and all the body is full of bliss.

स यथा सोम्य वयांसि वासोवृक्षं संप्रतिष्ठन्ते एवं ह वै तत्सर्वं पर आत्मनि संप्रतिष्ठते ॥ 7 ॥

Sa Yathaa Somya Vayaamsi Vaaso Vriksham Sampratishhante. Evam Ha Vai Tatsarvām Para Aatmani Sampratishthate. (7)

O Loved One, as birds fly to the trees for shelter, so also do the (senses) proceed to the Self (Atman).

पृथिवी च पृथिवीमात्रा चापश्चापोमात्रा च तेजश्च तेजोमात्रा च वायुश्च वायुमात्रा चाकाशश्चाकाशमात्रा च चक्षुश्च द्रष्टव्यं च श्रोत्रं च श्रोतव्यं च घ्राणं च घ्रातव्यं च रसश्च रसयितव्यं च त्वक्च स्पर्शयितव्यं च वाक्च वक्तव्यं च हस्तौ चादातव्यं चोपस्थश्चानन्दयितव्यं च पायुश्च विसर्जयितव्यं च पादौ च गन्तव्यं च मनश्च मन्तव्यं च बुद्धिश्च बोद्धव्यं चाहङ्कारश्चाहङ्कर्तव्यं च चित्तं च चेतयितव्यं च तेजश्च विद्योतयितव्यं च प्राणश्च विधारयितव्यं च ॥ 8 ॥

*Prithivee Cha Prithiveemaatraa Chaapashchaapomaatraa Cha
Tejashcha Tejomaatraa Cha Vaayushcha Vaayumaatraa
Chaakaashashchaakaashamaatraa Cha Chakshushcha Drashtavyam
Cha Shrotram Cha Shrotavyam Cha Ghraanam Cha Ghraatavyam
Cha Rasashcha Rasayitavyam Cha Tvakcha Sparshayitavyam Cha
Vaakcha Vaktavyam Cha Hastau Chaadaatavyam Chopasthashcha
Aanandayitavyam Cha Paayushcha Visarjayitavyam Cha Paadau
Cha Gantavyam Cha Manashcha Mantavyam Cha Buddhishcha
Boddhavyam Chaanhankaarashchaahankartavyam Cha Chittam
Cha Chetayitavyam Cha Tejashcha Vidyotayitavyam Cha
Praanashcha Vidhaarayitavyam Cha. (8)*

Earth and its essential elements, water and its essential elements, fire and its essential elements, air and its essential elements, space and its essential elements, the eye and what it perceives, the ear and what it hears, the nose and what it smells, the tongue and what it tastes, the skin and what it feels, the organ of excretion and its waste, the speech and what is said, the hands and what is grasped, the feet and what is walked upon, passion and its enjoyment, the mind and its thoughts, the intellect and what is known, the ego and what it appropriates, the chitta and what it is conscious of, light and what it illuminates, prana and its supporters, all are absorbed in the supreme Self in deep sleep.

एष हि द्रष्टा स्प्रष्टा श्रोता घ्राता रसयिता मान्ता बोद्धा कर्ता विज्ञानात्मा पुरुषः
स परेऽक्षरे आत्मनि संप्रतिष्ठते ॥ ९ ॥

*Esha Hi Drashtaa Sprashtaa Shrotaa Ghraataa Rasayitaa Mantaa
Boddhaa Kartaa Vijnanaaatmaa Purushah Sa Parekshara Aatmani
Sampratishthate. (9)*

For He is the seer, the feeler, the hearer, the smeller, the taster, the thinker, the knower, the doer – the consciousness, the immortal, the Purusha.

परमेवाक्षरं प्रतिपद्यते स यो ह वै तदच्छायमशरीरमलोहितं शुभ्रमक्षरं वेदयते
यस्तु सोम्य । स सर्वज्ञः सर्वो भवति । तदेष श्लोकः ॥ 10 ॥

*Paramevaaksharam Pratipadyate Sa Yo Ha Vai Tadachchhaa-
yamashareeramalohitam Shubhramaksharam Vedayate Yastu
Somya; Sa Sarvajnah Sarvo Bhavati; Tadesha Shloka. (10)*

He who realizes the Everlasting One who is without shadow, without body, without colour, pure and immortal, definitely attains the supreme Self, O Beloved, and becomes omniscient and omnipresent.

विज्ञानात्मा सह देवैश्च सर्वैः
प्राणा भूतानि संप्रतिष्ठन्ति यत्र ।
तदक्षरं वेदयते यस्तु सोम्य
स सर्वज्ञः सर्वमेवाविवेशेति ॥ 11 ॥

*Vijnaanaatmaa Saha Devaishcha Sarvaih
Praanaa Bhootaani Sampratishthanti Yatra;
Tadaksharam Vedayate Yastu Somya
Sa Sarvajnah Sarvamevaavivesheti. (11)*

He who realizes the immortal Self in which the individual soul with all its deities, faculties and elements becomes merged, surely becomes omniscient and enters into all.

FIFTH QUESTION

अथ हैनं शैब्यः सत्यकामः पप्रच्छ। स यो ह वै तद्भगवन्मनुष्येषु
प्रायणान्तमोङ्कारमभिध्यायीत। कतमं वाव स तेन लोकं जयतीति ॥ 1 ॥

*Atha Hainam Shaibyah Satyakaamah Paprachchha; Sa Yo Ha
Vai Tadbhagavan Manushyeshu Praayanaantamonkaarama-
bhidhyaayeeta; Katamam Vaava Sa Tena Lokam Jayateeti. (1)*

Then Satyakama asked: What world will a man attain who meditates on Om throughout his life?

तस्मै स होवाच एतद्वै सत्यकाम परं चापरं च ब्रह्म यदोङ्कारः।
तस्माद्विद्वानेतेनैवायतनेनैकतरमन्वेति ॥ 2 ॥

*Tasmai Sa Hovaacha Etadvai Satyakaama Param Chaaparam
Cha Brahma Yadonkaarah; Tasmaad Vidvaanetenaiivaayatane-
naikataramanveti. (2)*

Pippalada replied: O Satyakama, Om is both the higher and lower Brahman. He who meditates on Om will surely attain one of them.

स यद्येकमात्रमभिध्यायीत स तेनैव संवेदितस्तूर्णमेव जगत्यामभिसम्पद्यते।
तमृचो मनुष्यलोकमुपनयन्ते स तत्र तपसा ब्रह्मचर्येण श्रद्धया सम्पन्नो
महिमानमनुभवति ॥ 3 ॥

*Sa Yadyekamaatramabhidhyaayeeta Sa Tenaiva Samveditastoorna-
meva Jagatyaamabhisampadyate; Tamricho Manushyalokam-
upanayante Sa Tatra Tapasaa Brahmacharyena Shraddhayaa
Sampanno Mahimaanamamanubhavati. (3)*

He who meditates on Om with but little understanding gains some enlightenment, and the Rik verses will bear him back quickly to be reborn on this earth. If he then observes austerity, celibacy and faith, he will certainly achieve spiritual greatness.

अथ यदि द्विमात्रेण मनसि सम्पद्यते सोऽन्तरिक्षं यजुर्भिरुन्नीयते सोमलोकं स सोमलोके विभूतिमनुभूय पुनरावर्तते ॥ 4 ॥

Atha Yadi Dvimaatrena Manasi Sampadyate Sontariksham Yajurbhirunneeyate Somalokam Sa Somaloke Vibhootimanubhooya Punaraavartate. (4)

And he who meditates on Om with greater understanding gains greater illumination, and after death is transported to the sky by the Yajus verses. He enjoys the magnificence of the lunar world, before returning to this earth.

यः पुनरेतं त्रिमात्रेणोमित्येतेनैवाक्षरेण परं पुरुषमभिध्यायीत स तेजसि सूर्ये संपन्नः । तथा पादोदरस्त्वचा विनिर्मुच्यत एवं ह वै स पाप्म ना विनिर्मुक्तः स सामभिरुन्नीयते ब्रह्मलोकं स एतस्माज्जीवघनात्परात्परं पुरिशयं पुरुषमीक्षते तदेतौ श्लोकौ भवतः ॥ 5 ॥

Yah Punaretam Trimaatrenomityetenaiivaaksharena Param Purushamabhidhyaayeeta Sa Tejasi Soorye Sampannah; Yathaa Paadodarastvachaa Vinirmuchyata Evam Ha Vai Sa Paapmanaa Vinirmuktah Sa Saamabhirunneeyate Brahmamlokam Sa Etasmaajjeevaghanaat Paraatparam Purishayam Purushameekshate Tadetau Shlokau Bhavatah. (5)

But he who meditates on the supreme Purusha with the help of Om is united with the life-giving sun. Just as a snake sheds its skin, so also will his sins fall from him, and the Sama hymns will transport him to the world of Brahma, and he will know Purusha abiding in all hearts. About that there are the following two verses.

तिस्रो मात्रा मृत्युमत्यः प्रयुक्ता
अन्योन्यसक्ता अनविप्रयुक्ताः ।
क्रियासु बाह्याभ्यन्तरमध्यमासु
सम्यक्प्रयुक्तासु न कम्पते ज्ञः ॥ 6 ॥

Tisro Maatraa Mrityumatyah Prayuktaa Anyonyasaktaa Anavi-prayuktaah; Kriyaasu Baahya Abhyantaramadhyamaasu Samyak Prayuktaasu Na Kampate Jnah. (6)

He who understands Om in part, whose three sounds are the waking, dreaming and deep sleep states, remains in the thrall of the rebirth cycle. He who realizes Om in its wholeness rises above these.

ऋग्भिरेतं यजुर्भिरन्तरिक्षं
सामभिर्यत्तत्कवयो वेदयन्ते ।
तमोङ्कारेणैवायतनेनान्वेति विद्वान्
यत्तच्छान्तमजरममृतमभयं परं चेति ॥ 7 ॥

Rigbhiretam Yajurbhirantariksham Saamabhiryat Tat Kavayo Vedayante; Tamonkaarenaivaayatanenaaanveti Vidvaan Yattachhaantam Ajaram Amritam Abhayam Param Cheti. (7)

He who is enlightened knows that this world is attained by the Rik verses, the lunar world by the Yajus verses and the world of Brahman by the Sama verses. The wise attain this threefold world through Om alone. Through Om alone can one achieve the Supreme, the imperishable, deathless and immortal state, and thus one becomes fearless.

SIXTH QUESTION

अथ हैनं सुकेशा भारद्वाजः पप्रच्छ । भगवन्हिरण्यनाभः कौसल्यो राजपुत्रो
मामुपेत्यैतं प्रश्नमपृच्छत । षोडशकलं भारद्वाज पुरुषं वेत्थ तमहं कुमारमब्रुवं
नाहमिमं वेद यद्यहमिममवेदिषं कथं ते नावक्ष्यमिति समूलो वा एष परिशुष्यति
योऽनृतमभिवदति तस्मान्नार्हाम्यनृतं वक्तुं स तूष्णीं रथमारुह्य प्रवव्राज । तं
त्वा पृच्छामि क्वासौ पुरुष इति ॥ 1 ॥

*Atha Hainam Sukeshaa Bhaaradvajaah Paprachchha; Bhagavan
Hiranyanaabha Kausalyo Raajaputro Maamupetyaitam
Prashnam Aprichchhata; Shodashakalam Bhaaradvaja Purusham
Vettha Tamaham Kumaaram Abruvam Naahamimam Veda.
Yadyahamimam Avedisham Katham Te Naavakshyamiti Samoolo
Vaa Esha Parishushyati Yoanritamabhivadati Tasmaannraarhaam-
yanritam Vaktum Sa Tooshneem Rathamaaruhy Pravaavraaja; Tam
Tvaa Prichchhaami Kvaasau Purusha Iti. (1)*

Lastly Sukesha came to Pippalada and said: O Worshipful One, one day Hiranyanabha, prince of Kausalya, asked me whether I knew Purusha and his sixteen parts. I replied that I did not, and if I had known, I would certainly have told him. I did not dare tell an untruth since he who lies perishes root and all. Thereupon the prince mounted his chariot and silently rode away. Can you explain that Purusha to me?

तस्मै स होवाच । इहैवान्तःशरीरे सोम्य स पुरुषो यस्मिन्नेताः षोडश कलाः
प्रभवन्तीति ॥ 2 ॥

*Tasmai Sa Hovaacha; Ihaivaantah Shareere Somya Sa Purusho
Yasminnetaah Shodasha Kalaah Prabhavanteeti. (2)*

And Pippalada replied: O humble young man, Purusha abides within the body itself, possessing sixteen parts.

स ईक्षांचक्रे। कस्मिन्नहमुत्क्रान्त उत्क्रान्तो भविष्यामि कस्मिन्वा प्रतिष्ठिते
प्रतिष्ठास्यामीति ॥ ३ ॥

*Sa Eekshaam Chakre; Kasminnahamutkraanta Utkraanto
Bhavishyaami Kasminvaa Pratishthite Pratishthaasyaameeti. (3)*

Purusha pondered: What is that which when it vanishes, I
vanish also, and when it remains, I remain?

स प्राणमसृजत प्राणाच्छ्रद्धां खं वायुर्ज्योतिरापः पृथिवीन्द्रियं मनोऽ
न्मन्नाद्वीर्यं तपो मन्त्राः कर्म लोका लोकेषु च नाम च ॥ ४ ॥

*Sa Praanamasrijata Praanaachchhraddhaam Kham Vaayurjyoti-
raapah Prithiveendriyam Manah Annam Annaadveeryam Tapo
Mantraah Karma Lokaa Lokeshu Cha Naama Cha. (4)*

Then Purusha created prana; from prana he created desire;
from desire – ether, air, fire, water, earth, the senses, mind
and food; and from food, strength, penance, the scriptures,
rites, and the worlds, and the names in the worlds.

स यथेमा नद्यः स्यन्दमानाः समुद्रायणाः समुद्रं प्राप्यास्तं गच्छन्ति भिद्येते
तासां नामरूपे समुद्र इत्येवं प्रोच्यते। एवमेवास्य परिद्रष्टुरिमाः षोडश कलाः
पुरुषायणाः पुरुषं प्राप्यास्तं गच्छन्ति भिद्येते चासां नामरूपे पुरुष इत्येवं
प्रोच्यते स एषोऽकलोऽमृतो भवति तदेष श्लोकः ॥ ५ ॥

*Sa Yathemaa Nadyah Syandamaanaah Samudraayanaah
Samudram Praapyaastam Gachchhanti Bhidyete Taasaam
Naamaroope Samudra Ityevam Prochyate; Evamevaasya Pari-
drashturimaah Shodasha Kalaah Purushaayanaah Purusham
Praapyaastam Gachchhanti Bhidyete Chaasaam Naamaroope
Purusha Ityevam Prochyate Sa Eshokalomrito Bhavati Tadesha
Shlokaah. (5)*

As the rivers upon reaching the ocean flow into and become
one with it, abandoning their name and form, similarly,

the sixteen parts of the wise, who realize Purusha, merge in Him and lose their separateness. He then becomes free from the kalaas and immortal. There is the following verse about it.

अरा इव रथनाभौ कला यस्मिन्प्रतिष्ठिताः । तं वेद्यं पुरुषं वेद यथा मा वो
मृत्युःपरिव्यथा इति ॥ 6 ॥

Araa Iva Rathanaabhou Kalaa Yasminpratishthitaah; Tam Vedyam Purusham Veda Yathaa Maa Vo Mrityuh Parivyathaa Iti. (6)

May you know that Purusha, the end of all knowledge, in whom the parts (kalaas) radiate like spokes from a wheel-hub, and thereby achieve release from death.

तान्होवाचैतावदेवाहमेतत्परं ब्रह्म वेद । नातः परमस्तीति ॥ 7 ॥

Taan Hovaachaitaavadevaahametatparam Brahma Veda; Naatah Paramasteeti. (7)

Then Pippalada addressed them all, saying: May you realize the supreme Brahman, for there is none higher than Him.

ते तमर्चयन्तस्त्वं हि नःपिता योऽस्माकमविद्यायाः परंपारं तारयसीति नमः
परमऋषिभ्यो नमः परमऋषिभ्यः ॥ 8 ॥

Te Tamarchayantastvam Hi Nah Pitaa Yoasmaakam Avidyaayaah Param Paaram Taarayaseeti. Namah Paramareeshibhyo Namah Paramareeshibhyah. (8)

The six disciples worshipped Pippalada and said: Indeed you are a father to us. You have helped us in our crossing of the sea of ignorance.

Salutations to the great Rishis! Salutations!

SHANTI PATH

ॐ भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवाग्ँसस्तनूभिर्व्यशेम देवहितं यदायुः ॥ स्वस्ति न इन्द्रो
वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः । स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति
नो बृहस्पतिर्दधातु ॥

ॐ शान्तिः शान्तिः शान्तिः

*Om Bhadram Karnebhih Shrinuyaama Devaah Bhadram
Pashyemaakshabhiryajatraah; Sthirai Rangaih Tushtuvaam
Sastanoobhirvyashema Devahitam Yadaayuh. Svasti Na Indro
Vridhashravaa Svasti Na Pooshaa Vishvavedaah; Svasti
Nastaarkshyo Arishtanemih Svasti No Brihaspatirdadhaatu.*

Om Shaantih Shaantih Shaantih.

Om. O ye Gods. May we hear auspicious words and see auspicious sights while worshipping you. May we be blessed in life with perfect health and vigour while singing your praise. May the Lord Indra, the Loved One of old, be well-inclined towards us. May He, in his kindness, be watchful of our prosperity. May He, the nourisher and possessor of all wealth, give us what is good for us. May the Lord, the destroyer of evil and the protector of the great ones, protect us too.

Om peace, peace, peace.

Kenopanishad

The Kenopanishad is in four parts. It tells of the nature of Brahman and the knowledge of the Self in dialogue form between teacher and disciple.

The nature of Brahman and the ways He can be realized are stated in the first two parts. Being the Supreme One, He is the mind of the mind, the eye of the eye, the ear of the ear, the speech of the speech and the life of the life. The mind, prana and senses cannot function without His presence. He is different from the known and is beyond the unknown.

In the third part a dialogue takes place between the Devas (gods) and the Yakshas (spirits), and the pride and false notions of the powerful Devas – Agni (fire), Vayu (air) and Indra (the supreme god) – are dispelled altogether by means of a hay stalk. From this lesson it has become well known that whatever is glorious, prosperous and powerful comes from a spark of Brahman's splendour. From Him everything is manifested: glory, brilliance, splendour, beauty, power and so many other divine attributes. Brahman expresses Himself through all these mediums. In the fourth part the methods of meditation on Brahman and its fruits are described.

When a spiritual aspirant has a strong and burning desire to know the supreme Brahman, He reveals Himself as quick as a lightning flash or in the twinkling of an eye. This is only possible when, by abandoning the fruits of action,

one possesses a pure and calm mind which is freed from worldly desire. Knowledge of Brahman definitely destroys the ignorance which causes the cycle of rebirth. One can acquire this knowledge by studying the Vedas (scriptures). It is essential to possess austerity, self-restraint and truthfulness in order to know Him. He who knows this truth and has become free of all sin will not return to this world, but will attain immortality.

SHANTI PATH

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि
च सर्वाणि। सर्वं ब्रह्मोपनिषदं माहं ब्रह्म निराकुर्या मा मा ब्रह्म निराकरोत्,
अनिराकरणमस्त्वनिराकरणं मेऽस्तु। तदात्मनि निरते य उपनिषत्सु धर्मास्ते
मयि सन्तु, ते मयि सन्तु ॥

ॐ शान्तिः शान्तिः शान्तिः

*Om Aapyaayantu Mamaangaani Vaak Praanashchakshuh
Shrotramatho Balamindriyaani Cha Sarvaani; Sarvam
Brahmopanishadam Maaham Brahma Niraakuryaam Maa Maa
Brahma Niraakarot Aniraakaranamastvaniraakaranam Meastu;
Tadaatmani Nirate Ya Upanishatsu Dharmaaste Mayi Santu Te
Mayi Santu.*

Om Shaantih Shaantih Shaantih.

Om! May all my limbs, speech, eyes, strength and all other organs and faculties become vigilant, keenly active and well developed. Everything is Brahman described in the Upanishads. May I surely not be neglectful of Brahman nor Brahman of me. Let there be no rejection of me by Brahman and of Brahman by me. May all the virtues revealed in the Upanishads be evident in me giving great joy to Atman. May they be evident in me.

Om peace, peace, peace.

PART I

ॐ केनेषितं पतति प्रेषितं मनः केन प्राणः प्रैति युक्तः ।
केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति ॥ 1 ॥

*Om Keneshitam Patati Preshitam Manah Kena Praanah
Prathamah Praiti Yuktah; Keneshitaam Vaachamimaam Vadanti
Chakshuh Shrotram Ka U Devo Yunakti. (1)*

By whose will is the mind directed towards its goal? By whose order does prana proceed to perform its duty? By whose command does a person utter speech? Who directs the eyes and ears to their respective sensory objects?

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः ।
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ॥ 2 ॥

*Shrotrasya Shrotram Manaso Mano Yadvaacho Ha Vaacham Sa U
Praanasya Praanah; Chakshushash Chakshuratimuchya Dheeraah
Pretyaasmaalokaadamrita Bhavanti. (2)*

It is the ear of the ear, the eye of the eye, the speech of the speech, the mind of the mind, and the life of the life. When the wise abandon 'I-ness' and rise above the life of the senses, they achieve immortality.

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो न विद्मो न विजानीमो
यथैतदनुशिष्यादन्यदेव तद्विदितादथो अविदितादधि। इति शुश्रुम पूर्वेषां ये
नस्तद्व्याचक्षिरे ॥ 3 ॥

*Na Tatra Chakshurgachchhati Na Vaaggachchhati No Mano
Na Vidmo Na Vijaaneemo Yathaitadanushishyaadanyadeva Tad-
viditaadatho Aviditaadadhi; Iti Shushruma Poorveshaam Ye
Nastadvyaachachakshire. (3)*

The eye does not go there, not the speech, nor the mind. We cannot say Brahman is this or that, hence we are unable to instruct one another about Him or the process of the same. That (Brahman) is surely different from the known and is beyond the unknown. This we have heard from the ancient teachers who explained it to us.

यद्वाचानभ्युदितं येन वागभ्युद्यते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ 4 ॥

Yadvaahaanabhyuditam Yena Vaagabhyudyate; Tadeva Brahma Tvam Viddhi Nedam Yadidamupaasate. (4)

That which is not uttered by speech, but which enlightens the speech, that alone is Brahman, and not that which people worship.

यन्मनसा न मनुते येनाहुर्मनो मतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ 5 ॥

Yanmanasaa Na Manute Yenaahurmano Matam; Tadeva Brahma Tvam Viddhi Nedam Yadidamupaasate. (5)

That which one cannot think with the mind, but by which, they say, the mind is made to think is Brahman, and not that which people worship.

यच्चक्षुषा न पश्यति येन चक्षूँषि पश्यति ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ 6 ॥

Yachchakshushaa Na Pashyati Yena Chakshoomshi Pashyati; Tadeva Brahma Tvam Viddhi Nedam Yadidamupaasate. (6)

That which one cannot see with the eyes, but by which the eyes are enabled to see, know That alone to be Brahman, and not that which people worship.

यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ 7 ॥

*Yachchhrotrena Na Shrinoti Yena Shrotramidam Shrutam;
Tadeva Brahma Tvam Viddhi Nedam Yadidamupaasate. (7)*

That which one cannot hear with the ears, but by which the ears are made to hear, know That alone to be Brahman, and not that which people worship.

यत् प्राणेन न प्राणिति येन प्राणः प्रणीयते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ 8 ॥

*Yat Praanena Na Praaniti Yena Praanah Praneeyate; Tadeva
Brahma Tvam Viddhi Nedam Yadidamupaasate. (8)*

That which one cannot smell with the nose, but which directs the nose to the object of smell, know That alone to be Brahman, and not that which people worship.

PART II

यदि मन्यसे सुवेदेति दभ्रमेवापि नूनं त्वं वेत्थ ब्रह्मणो रूपम् ।
यदस्य त्वं यदस्य च देवेष्वथ नु मीमां स्यमेव ते मन्ये विदितम् ॥ 1 ॥

Yadi Manyase Suvedeti Dabhramevaapi Noonam Tvam Vettha Brahmano Roopam; Yadasya Tvam Yadasya Cha Deveshvatha Nu Meemaamsyameva Te Manye Viditam. (1)

Teacher: If you think you know Brahman very well, then you only know the partial manifestation which is the human body and the forms of the gods. So you should go deeper in your enquiry of Brahman.

नाहं मन्ये सुवेदेति नो न वेदेति वेद च ।
यो नस्तद्वेद तद्वेद नो न वेदेति वेद च ॥ 2 ॥

Naaham Manye Suvedeti No Na Vedeti Veda Cha; Yo Nastadveda Tadveda No Na Vedeti Veda Cha. (2)

Disciple: I do not think I do not know Brahman well, but that is not that I do not know Him. I know and also I do not know. Brahman within us knows Him and He also knows that he knows Him not.

यस्यामतं तस्य मतं मतं यस्य न वेद सः ।
अविज्ञातं विजानतां विज्ञातमविजानताम् ॥ 3 ॥

Yasyaamatam Tasya Matam Matam Yasya Na Veda Sah; Avijnaatam Vijaanataam Vijnataamavijaanataam. (3)

It is known to him who does not know and unknown to him who knows.

प्रतिबोधविदितं मतममृतत्वं हि विन्दते ।
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ॥ 4 ॥

Pratibodhaviditam Matamamritatvam Hi Vindate; Aatmanaa Vindate Veeryam Vidyayaa Vindateamritam. (4)

Brahman is known really well when he is known in every state of consciousness, since by that knowledge one receives immortality. Through the Self one gains strength and through knowledge immortality.

इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः ।
भूतेषु भूतेषु विचित्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ॥ 5 ॥

Iha Chedavedeedatha Satyamasti Na Chedihaavedeenmahatee Vinashtih; Bhooteshu Bhooteshu Vichitya Dheeraah Pretyaasmaallokaadamrita Bhavanti. (5)

He who knows Brahman whilst on earth has achieved the sole object of life; they who do not, suffer great misfortune. The wise, perceiving the oneness of all beings in Atman, rise above sensory phenomena and are immortal.

PART III

ब्रह्म ह देवेभ्यो विजिग्ये तस्य ह ब्रह्मणो विजये देवा अमहीयन्त त
ऐक्षन्तास्माकमेवायं विजयोऽस्माकमेवायं महिमेति ॥ 1 ॥

*Brahma Ha Devebhyo Vijigye Tasya Ha Brahmano Vijaye Devaa
Amaheeyanta Ta Aikshantaasmaakamevaayam Vijayoasmaakame-
vaayam Mahimeti. (1)*

It was Brahman Himself who gave the Devas (gods) victory, from which they derive their glory. But they believed that the victory and glory were their achievement.

तद्धैषां विजज्ञौ तेभ्यो ह प्रादुर्बभूव तन्न व्यजानत किमिदं यक्षमिति ॥ 2 ॥

*Taddhaishaam Vijajnau Tebhyo Ha Praadurbabhoova Tanna
Vyajaanata Kimidam Yakshamiti. (2)*

Brahman knew their attitude of pride and conceit, and He appeared before them disguised as a Yaksha (spirit) to destroy their self-deception. The Devas did not recognize Him and were unaware of His plan.

तेऽग्निमब्रुवज्जातवेद एतद् विजानीहि किमिदं यक्षमिति तथेति ॥ 3 ॥

*Teagnimabruvanjaataveda Etad Vijaaneehi Kimidam Yakshamiti
Tatheti. (3)*

And turning to Fire they said: O Jataveda, go and discover the identity of this Yaksha.

तदभ्यद्रवत् तमभ्यवदत् कोऽसीत्यग्निर्वा अहमस्मीत्यब्रवीज्जातवेदा वा
अहमस्मीति ॥ 4 ॥

*Tadabhyadravat Tamabhyavadat Koaseetyagnirvaa Ahamasmeetya-
braveejjaatavedaa Vaa Ahamasmeeti. (4)*

Fire went to the Yaksha. Brahman, thus disguised, asked him who he was. And Fire replied: I am Fire, otherwise known as Jataveda.

तस्मिँ स्त्वयि किं वीर्यमिति । अपीडूँ सर्वं दहेयं, यदिदं पृथिव्यामिति ॥ 5 ॥

Tasminstvayi Kim Veeryamiti; Apeedam Sarvam Daheyam, Yadidam Prithivyaamiti. (5)

Then Brahman inquired: What power do you possess such as you are? Fire replied: I can burn all things on earth.

तस्मै तृणं निदधावेतहेति । तदुपप्रेयाय सर्वजवेन तन्न शशाक दग्धुं स तत एव निववृते, नैतदशकं विज्ञातुं यदेतद् यक्षमिति ॥ 6 ॥

Tasmai Trinam Nidadhaavetaddaheti; Tadupapreyaaya Sarvajavena Tanna Shashaaka Dagdhum Sa Tata Eva Nivavrite, Naitadashakam Vijnaatum Yadetad Yakshamiti. (6)

Thereupon Brahman placed a hay stalk before Fire saying: Burn this. And Fire rushed at the hay stalk with all his might, but the hay stalk remained unburnt. Immediately, Fire returned to the Devas and told them he was unable to discover the identity of the Yaksha.

अथ वायुमब्रुवन् वायवेतद् विजानीहि किमेतद् यक्षमिति तथेति ॥ 7 ॥

Atha Vaayumabruvan Vaayavetad Vijaaneehi Kimetad Yakshamiti Tatheti. (7)

The Devas now turned to Air and said: You, Air, find out for us what this Yaksha is.

तदभ्यद्रवत् तमभ्यवदत् कोऽसीति । वायुर्वा अहमस्मीत्यब्रवीन्मातरिश्वा वा
अहमस्मीति ॥ 8 ॥

*Tadabhyadravat Tamabhyavadat Koaseeti; Vaayurvaa Ahamasmeeti
Abraveen Maatarishvaa Vaa Ahamasmeeti. (8)*

So this time Air went to the Yaksha. Brahman asked Air who he was and Air told Him he was Vayu or Air, otherwise known as Matarishva.

तस्मिँ स्त्वयि किं वीर्यमिति? अपीडुँ सर्वमाददीयम् यदिदं पृथिव्यामिति ॥ 9 ॥

*Tasminstvayi Kim Veeryamiti? Apeedam Sarvamaadadeeyam
Yadidam Prithivyaamiti. (9)*

Then Brahman enquired what powers he possessed, and Air replied that he could blow away anything on earth.

तस्मै तृणं निदधावेतदादत्स्वेति । तदुपप्रेयाय सर्वजवेन तन्न शशाकादातुं स
तत एव निववृते, नैतदशकं विज्ञातुं यदेतद् यक्षमिति ॥ 10 ॥

*Tasmai Trinam Nidadhaavetadaadatsveti; Tadupapreyaaya
Sarvajavena Tanna Shashaakaadaatum Sa Tata Eva Nivavrite,
Naitadashakam Vijnatum Yadetad Yakshamiti. (10)*

Thereupon Brahman placed the hay stalk before Air and asked him to blow it away. Air rushed at it with all his might, but the hay stalk remained perfectly still. Air straightaway returned to the Devas and informed them of his lack of success in discovering the identity of the Yaksha.

अथेन्द्रमब्रुवन् मघवन्नेतद् विजानीहि किमेतद् यक्षमिति । तथेति ।
तदभ्यद्रवत् । तस्मात् तिरोदधे ॥ 11 ॥

Athendram Abruvaṇ Maghavannetaḍ Vijaaneehi Kimetaḍ Yakshamiti; Tatheti; Tadaḅhyadraṇat; Tasmaat Tiroḍadhe. (11)

Finally, the Devas and addressed Indra: O Maghavan, they said. Can you find out who this Yaksha is? But when Indra started in the direction of the Yaksha, He vanished from sight.

स तस्मिन्नेवाकाशे स्त्रियमाजगाम बहुशोभमानामुमाँ हैमवतीं ताँ होवाच
किमेतद् यक्षमिति ॥ 12 ॥

*Sa Tasminnevaakaashe Striyamaajagaama Bahushobhamaanaamu-
man Haimavateem Taam Hovaacha Kimetaḍ Yakshamiti. (12)*

And in His place he saw Uma, a beautiful and golden complexioned woman, Himavat's daughter. Indra enquired of her the identity of the Yaksha.

PART IV

सा ब्रह्मेति होवाच । ब्रह्मणो वा एतद्विजये महीयध्वमिति, ततो हैव विदाञ्चकार
ब्रह्मेति ॥ 1 ॥

*Saa Brahmeti Hovaacha; Brahmano Vaa Etadvijaye Maheeyadhva-
miti, Tato Haiva Vidaanchakaara Brahmeti. (1)*

And Uma explained to him that it had been Brahman Himself and that the victory and glory of the Devas had been due to Brahman alone. This truth could only be made known from Uma's lips.

तस्माद्वा एते देवा अतितरामिवान्यान् देवान् यदग्निर्वायुरिन्द्रस्ते ह्येनन्नेदिष्टं
पस्पृशुस्ते ह्येनत् प्रथमो विदाञ्चकार ब्रह्मेति ॥ 2 ॥

*Tasmaadvaa Ete Devaa Atitaraamivaanyaana Devaanyadagnirvaa-
yurindraste Hyenannedishtham Pasprishuste Hyenat Pratham
Vidaanchakaara Brahmeti. (2)*

Thus indeed Fire, Air and Indra exceed the other gods in greatness, since they came into such close contact with Brahman and were the first to know Him.

तस्माद् वा इन्द्रोऽतितरामिवान्यान् देवान् स ह्येनन्नेदिष्टं पस्पर्श, स ह्येनत्
प्रथमो विदाञ्चकार ब्रह्मेति ॥ 3 ॥

*Tasmaad Vaa Indroatitaraamivaanyaana Devaan Sa Hyenanne-
dishtham Pasparsa Sa Hyenat Pratham Vidanchakaara
Brahmeti. (3)*

And Indra is foremost among the gods because he was the first to know that the Yaksha was Brahman.

तस्यैष आदेशो यदेतद् विद्युती व्यद्युतदा इतीन्यमीमिषदा इत्यधिदैवतम्
॥ 4 ॥

*Tasyaisha Aadesho Yadetad Vidyuto Vyadyutadaa Iteennyamee-
mishadaa Ityadhidaivatam. (4)*

This story explains the identity of Brahman. He appears and disappears as quick as a lightning flash or in the twinkling of an eye.

अथाध्यात्मं यदेतद्गच्छतीव च मनोऽनेन चैतदुपस्मरत्यभीक्ष्णं सङ्कल्पः
॥ 5 ॥

*Athaadhyaatmam Yadetadgachchhateeva Cha Manoanena Chaita-
dupasmaratyabheekshnam Sankalpah. (5)*

Now the relation of Brahman with Atman is stated: mind remembers Brahman and Brahman makes mind remember as quick as a lightning flash or in the twinkling of an eye.

तद्ध तद्वनं नाम तद्वनमित्युपासितव्यं स य एतदेवं वेदाभि हैनूं सर्वाणि भूतानि
संवाञ्छन्ति ॥ 6 ॥

*Taddha Tadvanam Naama Tadvanamityupaasitavyam
Sa Ya Etadevam Vedaabhi Hainam Sarvaani Bhootaani
Samvaanchhanti. (6)*

It is well known that Brahman is adored by all; similarly, those who know him are loved universally.

उपनिषदं भो ब्रूहीत्युक्ता त उपनिषद् ब्राह्मी वाव त उपनिषदमब्रूमेति ॥ 7 ॥

*Upanishadam Bho Brooheetyuktaa Ta Upanishad Braahmeem
Vaava Ta Upanishadamabroometi. (7)*

Then did the disciple ask for more of this Upanishad to be told. Whereupon the teacher replied: I have completed this

Upanishad about Brahman, and nothing more remains to be told.

तस्यै तपो दमः कर्मेति प्रतिष्ठा वेदाः सर्वाङ्गानि सत्यमायतनम् ॥ 8 ॥

Tasyai Tapo Damah Karmeti Pratishthaa Vedaah Sarvaangaani Satyamaayatanam. (8)

Austerity, self-restraint and performance of duty without attachment are the means to purify the heart; the Vedas and scriptures are the foundations of this knowledge, and truth is its essence.

यो वा एतामेवं वेदापहत्य पाप्मानमनन्ते स्वर्गे लोके ज्येये प्रतितिष्ठति
प्रतितिष्ठति ॥ 9 ॥

Yo Vaa Etaamevam Vedaapahatya Paapmaanamanante Svarge Loke Jyeye Pratishthati Pratishthati. (9)

He who knows this, and being free of all sin remains steadfastly in the boundless and highest Brahman, is forever established in Him. He will be released from the cycle of rebirth and will not return to this world.

SHANTI PATH

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च
सर्वाणि । सर्वं ब्रह्मोपनिषदं माहं ब्रह्म निराकुर्या मा मा ब्रह्म निराकरोत्,
अनिराकरणमस्त्वनिराकरणं मेऽस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते
मयि सन्तु, ते मयि सन्तु ॥

ॐ शान्तिः शान्तिः शान्तिः

*Om Aapyaayantu Mamaangaani Vaak Praanashchakshuh
Shrotramatho Balamindriyaani Cha Sarvaani; Sarvam
Brahmopanishadam Maaham Brahma Niraakuryaam Maa Maa
Brahma Niraakarot Aniraakaranamastvaniraakaranam Meastu;
Tadaatmani Nirate Ya Upanishatsu Dharmaaste Mayi Santu Te
Mayi Santu.*

Om Shaantih Shaantih Shaantih.

Om! May all my limbs, speech, eyes, strength and all other organs and faculties become vigilant, keenly active and well developed. Everything is Brahman described in the Upanishads. May I surely not be neglectful of Brahman nor Brahman of me. Let there be no rejection of me by Brahman and of Brahman by me. May all the virtues revealed in the Upanishads be evident in me giving great joy to Atman. May they be evident in me.

Om peace, peace, peace.

Mandukyopanishad

The subject matter of this Upanishad is the Ultimate Reality, which is discussed in a clear and direct way. The Ultimate is hard to grasp being beyond time, space and cause, and for which a symbol has to be used. Om, the word of all words, is the symbol of this Upanishad. Om is composed of the sounds – A, U, M. These three sounds symbolize the gross, subtle and causal aspects of Brahman. Om is the means to know Brahman, and is inseparable from Him. If you realize Om, you know Brahman. Therefore, it is essential to have a direct understanding of Om, by which the immortal Self, the supreme Brahman, the ultimate goal, is realized.

Atman is associated with the waking, the dreaming and the deep sleep states. Finally these states are merged in Turiya, the Ultimate Reality. Atman becomes identical with Brahman – the indivisible, the transcendent, the incomprehensible, the cessation of all phenomena, the blissful – when Atman, the Om, merges his Self in the Self and attains Self-realization, which is the Ultimate Reality.

SHANTI PATH

ॐ भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः । स्थिरैरङ्गै-
स्तुष्टुवाग्ँसस्तनूभिर्व्यशेम देवहितं यदायुः ॥ स्वस्ति न इन्द्रो वृद्धश्रवाः
स्वस्ति नः पूषा विश्ववेदाः । स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो
बृहस्पतिर्दधातु ॥

ॐ शान्तिः शान्तिः शान्तिः

*Om Bhadram Karnebhih Shrinuyaama Devaah Bhadram
Pashyemaakshabhiryajatraah; Sthirai Rangaiih Tushtuvaam
Sastanoobhirvyashema Devahitam Yadaayuh. Svasti Na Indro
Vridhashravaa Svasti Na Pooshaa Vishvavedaah; Svasti
Nastaarkshyo Arishtanemih Svasti No Brihaspatirdadhaatu.*

Om Shaantih Shaantih Shaantih.

Om. O Ye Gods. May we hear auspicious words and see auspicious sights while worshipping you. May we be blessed in life with perfect health and vigour while singing your praise. May the Lord Indra, the Loved One of old, be well-inclined towards us. May He, in his kindness, be watchful of our prosperity. May He, the nourisher and the possessor of all wealth, give us what is good for us. May the Lord, the destroyer of evil and the protector of the great ones, protect us too.

Om peace, peace, peace.

ओमित्येतदक्षरमिदं सर्वं तस्योपव्याख्यानं भूतं भवद्भविष्यदिति सर्वमोङ्कार
एव । यच्चान्यत् त्रिकालातीतं तदप्योङ्कार एव ॥ 1 ॥

*Omityetadaksharamidam Sarvam Tasyopavyaakhyaanam Bhootam
Bhavadbhavishyaditi Sarvamonkaara Eva; Yachchaanyat
Trikaalaateetam Tadapyonkaara Eva. (1)*

The word Om is the universe. Everything that exists in the past, present, and future is Om. And that which exists beyond the threefold division of time is Om.

सर्वं ह्येतद् ब्रह्मायमात्मा ब्रह्म सोऽयमात्मा चतुष्पात् ॥ 2 ॥

*Sarvam Hyetad Brahmaayamaatmaa Brahma Soayamaatmaa
Chatushpaat. (2)*

And everything that is, is Brahman. The Self (Atman) is Brahman. The following are His four aspects.

जागरितस्थानो बहिष्प्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः स्थूलभुग्वैश्वानरः प्रथमः
पादः ॥ 3 ॥

*Jaagaritasthaano Bahishprajnah Saptaanga Ekonavinshatimukhah
Sthoolabhugvaishvaanarah Prathamah Paadah. (3)*

The first aspect is the waking state, the awareness of external things, the terrain of Vaishvanara. Seven limbs and nineteen mouths are possessed by him, and his enjoyment lies in the visible objects of the world.

स्वप्नस्थानोऽन्तः प्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः प्रविविक्तभुक्तैजसो
द्वितीयः पादः ॥ 4 ॥

*Svapnasthaanoantah Prajnah Saptaanga Ekonavinshatimukhah
Praviviktabhuktaijaso Dviteeyah Paadah. (4)*

The dreaming state is the second aspect, over which Tejas rules. Seven limbs and nineteen mouths belong to him, and the objects he enjoys are invisible.

यत्र सुप्तो न कञ्चन कामं कामयते न कञ्चन स्वप्नं पश्यति तत्सुषुप्तम् ।
सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानन्दमयो ह्यानन्दभुक्चेतोमुखः
प्रज्ञस्तृतीयः पादः ॥ 5 ॥

Yatra Supto Na Kanchana Kaamam Kaamayate Na Kanchana Svapnam Pashyati Tatsushuptam; Sushuptasthaana Ekeebhootah Prajnaanaghana Evaanandamayo Hyaanandabhuk Chetomukhah Praajnastriteeyah Paadah. (5)

The third aspect is deep dreamless sleep, lying beyond desire. Prajna is the Lord of this territory; he abides in deep sleep in which all things have vanished, and he enjoys bliss. Prajna lies at the gateway to the dreaming and waking states.

एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य प्रभवाप्ययौ हि
भूतानाम् ॥ 6 ॥

Esha Sarvehvara Esha Sarvajna Eshoantaryaamyasha Yonih Sarvasya Prabhavaapyayau Hi Bhootaanaam. (6)

Prajna is the Lord supreme, the knower supreme, the authority supreme, the source supreme, the creator and destroyer of all beings.

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ 7 ॥

Naantahprajnam Na Bahishprajnam Nobhayatah Prajnam Na Prajnaanaghanam Na Prajnam Naaprajnam; Adrishtam Avyava-haaryam Agraahyam Alakshanam Achintyam Avyapadeshyam

Ekaatmapratyayasaaram Prapanchopashamam Shaantam Shivamadvaitam Chaturtham Manyante Sa Aatmaa Sa Vijneyah. (7)

Turiya, Lord of the fourth aspect, according to the wise, remains unaware of the external, intermediate, and internal worlds. He lies beyond both consciousness and unconsciousness; it is indescribable, bearing no relation to anything, where sight cannot penetrate, nor thought. Turiya enjoys pure awareness and experiences peace, bliss, and non-duality. He is none other than Atman. Realize Him.

सोऽयमात्माध्यक्षरमोऽङ्कारोऽधिमात्रं पादा मात्रा मात्राश्च पादा अकार उकारो मकार इति ॥ 8 ॥

Soayamaatmaa Adhyaksharam Omkaaroadhimaatram Paadaa Maatraa Maatraashcha Paadaa Akaara Ukaaro Makaara Iti. (8)

Om is the sacred word of Atman. The sounds of Om are A, U, M, and symbolize the different aspects of Atman.

जागरितस्थानो वैश्वानरोऽकारः प्रथमा मात्राऽऽप्तेरादिमत्त्वाद्वाऽऽप्नोति ह वै सर्वान्कामानादिश्च भवति य एवं वेद ॥ 9 ॥

Jaagaritasthaano Vaishvaanaroakaarah Prathamaa Maatraa Aaptaraadimattvaad Vaa Aapnoti Ha Vai Sarvaan Kaamaanaadishcha Bhavati Ya Evam Veda. (9)

‘A’, the first sound, is the sound of the waking state, ruled by Vaishvanara. He who knows this truth has all desires fulfilled and is the first among men.

स्वप्नस्थानस्तैजस उकारो द्वितीया मात्रोत्कर्षादुभयत्वाद्वोत्कर्षति ह वै ज्ञानसन्ततिं समानश्च भवति नास्याब्रह्मवित्कुले भवति य एवं वेद ॥ 10 ॥

Svapnasthaanastaijasa Ukaaro Dviteeyaa Maatraa Utkarshaadubhayatvaad Vaa Utkarshati Ha Vai Jnaanasantatim

Samaanashcha Bhavati Naasyaabrahmavit Kule Bhavati Ya Evam Veda. (10)

‘U’, the second sound, represents the state of dreaming, of which Tejas is the ruler. The knower of this truth becomes exceedingly wise, and is held in reverence by all. None to whom Brahman is unknown will be born into his family.

सुषुप्तस्थानः प्राज्ञो मकारस्तृतीया मात्रा मितेरपीतेर्वा मिनोति ह वा इदं सर्वमपीतिश्च भवति य एवं वेद ॥ 11 ॥

*Sushuptasthaanah Praajno Makaarastriteeyaa Maatraa Mitera-
peetervaa Minoti Ha Vaa Idam Sarvamapeetishcha Bhavati Ya
Evam Veda.* (11)

‘M’, the third sound, symbolizes deep sleep, the enjoyer of which is Prajna. ‘M’ is both the measure and the end; therefore, he who knows this truth measures everything by his knowledge and becomes realized in Atman, the cause behind the universe.

अमात्रश्चतुर्थोऽव्यहार्यः प्रपञ्चोपशमः शिवोऽद्वैत एवमोङ्कार आत्मैव संविशत्यात्मनाऽऽत्मानं य एवं वेद — य एवं वेद ॥ 12 ॥

*Amaatrashchaturthah Apyahaaryah Prapanchopashamah Shivo-
advaita Evamonkaara Aatmaiva Samvishatyaatmanaa Aatmaanam
Ya Evam Veda — Ya Evam Veda.* (12)

The fourth aspect is ‘Om’ itself, the sacred, the indivisible word. Om is Atman, the transcendent, the beyond understanding, the cessation of all phenomena, the blissful, the non-dual. The knower of this highest Truth is merged in Atman and attains the final goal, which is Brahman.

SHANTI PATH

ॐ भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः । स्थिरैरङ्गै-
स्तुष्टुवाग्ँसस्तनूभिर्व्यशेम देवहितं यदायुः ॥ स्वस्ति न इन्द्रो वृद्धश्रवाः
स्वस्ति नः पूषा विश्ववेदाः । स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो
बृहस्पतिर्दधातु ॥

ॐ शान्तिः शान्तिः शान्तिः

*Om Bhadram Karnebhih Shrinuyaama Devaah Bhadram
Pashyemaakshabhiryajatraah; Sthirai Rangaih Tushtuvaam
Sastanoobhirvyashema Devahitam Yadaayuh. Svasti Na Indro
Vridhashravaa Svasti Na Pooshaa Vishvavedaah; Svasti
Nastaarkshyo Arishtanemih Svasti No Brihaspatirdadhaatu.*

Om Shaantih Shaantih Shaantih.

Om. O Ye Gods. May we hear auspicious words and see auspicious sights while worshipping you. May we be blessed in life with perfect health and vigour while singing your praise. May the Lord Indra, the Loved One of old, be well-inclined towards us. May He, in his kindness, be watchful of our prosperity. May He, the nourisher and the possessor of all wealth, give us what is good for us. May the Lord, the destroyer of evil and the protector of the great ones, protect us too.

Om peace, peace, peace.

Mundakopanishad

There are two probable meanings of the word ‘mundaka’:

i) *Mundaka* means a shaven-headed person, i.e. a sannyasin or monk. Sannyasa or renunciation is essential for attaining knowledge of the Self. A sannyasin is qualified for divine knowledge since he can devote himself entirely to spiritual studies and meditation. ii) The second meaning is the following: in this Upanishad the clear-cut division between higher knowledge, or Para Vidya, and the lower knowledge, or Aparā Vidya, is explained. Para Vidya, or knowledge of the Self, removes the superimposed ignorance and doubt from the mind like hair being shaved off with a razor, hence the name.

There are three sections in this Upanishad, and each is divided into two parts. The first part of the first section explains how knowledge of Brahman was passed down through the ages. Also the nature and source of the science of Brahman is described and defined, and the two kinds of knowledge – Para (higher) and Aparā (lower). Knowledge of Brahman can be attained by the grace of the guru after renunciation of all worldly desires and egoism.

In the second part, all the sacrificial works for purification of the heart and the fruits of the sacrifices which are perishable and temporary are discussed, and also the requirement of cultivating austerity, faith, concentration and love of solitude while surrendering to a wise and

intelligent teacher in a proper manner to attain knowledge of Brahman.

In the first part of the second section a description of the cosmology is given. Here is described vividly how the Self, prana, mind, all the organs, the five elements, all religions, rites, oceans, rivers, mountains and herbs came into being. Purusha, the supreme, is All – the entire universe, karmas, tapas and immortality. If one realizes Him within the heart, ignorance will fall away.

The second part shows the way to knowledge of Brahman: by meditation with the symbolic sound, Om. It discusses the link between the supreme Self, or immortal soul, and the world and the individual soul – this being the immortal soul residing in the human heart, shining there in all its brightness.

The third section gives an allegory of two birds seated on the self-same tree. It describes the spiritual practices and ethical virtues required by the spiritual aspirant; and there is a beautiful description of how, when knowledge of the supreme Self is attained, the meaning of all existence is understood.

If the deep significance of this Upanishad is meditated upon, the aspirant will find inspiration to cultivate the dispassion, discrimination, devotion and purity necessary to realize the supreme Purusha.

SHANTI PATH

ॐ भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः । स्थिरैरङ्गै-
स्तुष्टुवाग्ँसस्तनूभिर्व्यशेम देवहितं यदायुः ॥ स्वस्ति न इन्द्रो वृद्धश्रवाः
स्वस्ति नः पूषा विश्ववेदाः । स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो
बृहस्पतिर्दधातु ॥

ॐ शान्तिः शान्तिः शान्तिः

*Om Bhadram Karnebhih Shrinuyaama Devaah Bhadram
Pashyemaakshabhiryajatraah; Sthirai Rangaih Tushtuvaam
Sastanoobhirvyashema Devahitam Yadaayuh. Svasti Na Indro
Vridhashravaa Svasti Na Pooshaa Vishvavedaah; Svasti
Nastaarkshyo Arishtanemih Svasti No Brihaspatirdadhaatu.*

Om Shaantih Shaantih Shaantih.

Om. O Ye Gods. May we hear auspicious words and see auspicious sights while worshipping you. May we be blessed in life with perfect health and vigour while singing your praise. May the Lord Indra, the Loved One of old, be well-inclined towards us. May He, in his kindness, be watchful of our prosperity. May He, the nourisher and the possessor of all wealth, give us what is good for us. May the Lord, the destroyer of evil and the protector of the great ones, protect us too.

Om peace, peace, peace.

SECTION 1: PART I

ॐ ब्रह्मा देवानां प्रथमः सम्बभूव
विश्वस्य कर्ता भुवनस्य गोप्ता ।
स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठा-
मथर्वाय ज्येष्ठपुत्राय प्राह ॥ 1 ॥

*Om Brahma Devaanam Prathamah Sambabhoova Vishvasya Kartaa
Bhuvanasya Goptaa; Sa Brahmadevyaa Sarvavidyaapratishthaam
Atharvaaya Jyeshthaputraaya Praaha. (1)*

Brahma, the creator and preserver of the universe and the first of the gods, rose up. And He gave the knowledge of Brahman, the root of all knowledge, to Atharvan, his eldest son.

अथर्वणे यां प्रवदेत ब्रह्मा-
थर्वा तां पुरोवाचाङ्गिरे ब्रह्मविद्याम् ।
स भारद्वाजाय सत्यवहाय
प्राह भारद्वाजोऽङ्गिरसे परावराम् ॥ 2 ॥

*Atharvane Yaam Pravadeta Brahmaa Atharvaa Taam Puro-
vaachaangire Brahmadevyaa; Sa Bharadvajaaya Satyavahaaya
Praaha Bharadvajoangirase Paraavaraam. (2)*

Atharvan gave this knowledge of Brahman he had received from Brahma to Angira; Angira gave it to Satyavaha of the Bharadvaja family, and Satyavaha passed on the knowledge to Angiras in the traditional manner – from elder to the inheritor of the next generation.

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ ।
कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥ 3 ॥

*Shaunako Ha Vai Mahaashaaloangirasam Vidhivadupasannah
Paprachchha; Kasminnu Bhagavo Vijnate Sarvamidam Vijnatam
Bhavateeti. (3)*

In the manner customary in the scriptures, Saunaka, the renowned householder, came to Angiras and said: O Venerable One, tell me what that is, that being known, all other things become known?

तस्मै स होवाच । द्वे विद्ये वेदितव्ये इति ह स्म यद्ब्रह्मविदो वदन्ति परा
चैवापरा च ॥ 4 ॥

*Tasmai Sa Hovaacha; Dve Vidye Veditavye Iti Ha Sma
Yadbrahmarvido Vadanti Paraa Chaivaaparaa Cha. (4)*

And Angiras replied: According to those learned in the Vedas there are two kinds of knowledge, Para (higher) and Apra (lower)

तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा कल्पो व्याकरणं निरुक्तं
छन्दो ज्योतिषमिति । अथ परा यया तदक्षरमधिगम्यते ॥ 5 ॥

*Tatraaparaa Rigvedo Yajurvedah Saamavedah Atharvavedah
Shikshaa Kalpo Vyaakaranam Niruktam Chhando Jyotishamiti;
Atha Paraa Yayaa Tadaksharam Adhigamyate. (5)*

The lower knowledge includes the study of Rigveda, Samaveda, Yajurveda and Atharvaveda, Shiksha, Kalpa, the code of rituals, grammar, Nirukta, Chhanda and astrology. The higher knowledge leads one to direct realization of the immortal Brahman.

यत्तद्रेश्यमग्राह्यमगोत्रमवर्णमचक्षुःश्रोत्रं तदपाणिपादम् । नित्यं विभुं सर्वगतं
सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ 6 ॥

*Yattadadreshyam Agraahyam Agotram Avarnam Achakshuh
Shrotram Tadapaanidpaadam; Nityam Vibhum Sarvagatam
Susookshmam Tadvayayam Yadbhootayonim Paripashyanti
Dheeraah. (6)*

In this higher knowledge the wise experience in all animate forms the invisible and intangible, the causeless and indefinable, that which is without ears, eyes or feet, that which is everlasting, multi-formed, all-pervasive, subtler than the subtlest, indestructible and the source of all.

यथोर्णनाभिः सृजते गृह्णते च
यथा पृथिव्यामोषधयः सम्भवन्ति ।
यथा सतः पुरुषात्केशलोमानि
तथाक्षरात्सम्भवतीह विश्वम् ॥ 7 ॥

*Yathornanaabhih Srijate Grihate Cha Yathaa Prithivyaamo-
shadhaya Sambhavanti; Yathaa Satah Purushaat Keshalomaani
Tathaaksharaat Sambhavateeha Vishvam. (7)*

As threads come from the spider and are withdrawn, as herbs from the earth and hair from the human body, likewise the entire universe springs from immortal Brahman.

तपसा चीयते ब्रह्म ततोऽन्नमभिजायते ।
अन्नात्प्राणो मनः सत्यं लोकाः कर्मसु चामृतम् ॥ 8 ॥

*Tapasaa Cheeyate Brahma Tatoannamabhijaayate; Annaatpraano
Manah Satyam Lokaah Karmasu Chaamritam. (8)*

God willed that He should express Himself in joy in creation; He brought forth sustenance, from sustenance mind, from mind the five elements, from the five elements the worlds, and from the worlds karma and its fruits.

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तपः ।
तस्मादेतब्रह्म नाम रूपमन्नं च जायते ॥ 9 ॥

*Yah Sarvajnah Savavidyasya Jnaanamanyam Tapah; Tasmaa-
detabrahma Naama Roopamannam Cha Jaayate. (9)*

From Brahman, the intimate knower of all, whose will is knowledge itself, issued Brahma, name, form and sustenance.

SECTION 1: PART II

तदेतत्सत्यं मन्त्रेषु कर्माणि कवयो यान्यपश्यंस्तानि त्रेतायां बहुधा संततानि ।
तान्याचरथ नियतं सत्यकामा एष वः पन्थाः सुकृतस्य लोके ॥ 1 ॥

*Tadetat Satyam Mantreshu Karmaani Kavayo Yaanyapashyanstaani
Tretaayaam Bahudhaa Santataani; Taanyaacharatha Niyatam
Satyakaamaa Esha Vah Panthaah Sukritasya Loke. (1)*

The right performance of sacrificial works, which the wise have read in the mantras of the Vedas, was true of the Treta age. Perform these regularly, desiring good results, O seekers after Truth; in this way you will attain their fruits.

यदा लेलायते ह्यर्चिः समिद्धे हव्यवाहने ।
तदाज्यभागावन्तरेणाहुतीः प्रतिपादयेत् ॥ 2 ॥

*Yadaa Lelaayate Hyarchih Samiddhe Havyavaahane;
Tadaajyabhaagaavantarenaahuteeh Pratipaadayet. (2)*

When the fire is lit and the flames rise up, offer oblations in the centre of the fire with deep faith.

यस्याग्निहोत्रमदर्शमपौर्णमास-
मचातुर्मास्यमनाग्रयणमतिथिवर्जितं च ।
अहुतमवैश्वदेवमविधिना हुत-
मासप्तमांस्तस्य लोकान् हिनस्ति ॥ 3 ॥

*Yasyaagnihotram Adarsham Apaurnamaasam Achaaturmaasya-
manaagrayanam Atithivarjitam Cha; Ahutamavaishvadevam
Avidhinaahutam Asaptamaanstasya Lokaan Hinasti. (3)*

If the Agnihotra sacrifice is not performed during the new moon, or full moon, or during the four months of the autumn season, if guests are not present, if the hour is incorrect, or the oblations to the Vaishvadevas omitted;

that is, if the sacrifice is not performed according to the scriptures, misfortune will follow one in the seven worlds.

काली कराली च मनोजवा च
सुलोहिता या च सुधूम्रवर्णा ।
स्फुलिङ्गिनी विश्वरुची च देवी
लेलायमाना इति सप्त जित्वाः ॥ 4 ॥

Kaalee Karaalee Cha Manojavaa Cha Sulohitaa Yaa Cha Sudhoomravarnaa; Sphulinginee Vishvaruchee Cha Devee Lelaayamaanaa Iti Sapta Jivhaah. (4)

There are seven tongues of flame – the black, the terrible, the swift as mind, the deep red, the smoky and the brilliant.

एतेषु यश्चरते भ्राजमानेषु
यथाकालं चाहुतयो ह्याददायन् ।
तं नयन्त्येताः सूर्यस्य रश्मयो
यत्र देवानां पतिरेकोऽधिवासः ॥ 5 ॥

Eteshu Yashcharate Bhraajamaaneshu Yathaakaalam Chaahutayo Hyaadadaayan; Tam Nayantyyetaah Sooryasya Rashmayo Yatra Devaanaam Patirekoadhivaasah. (5)

If one performs Agnihotra in the brilliant flame at the proper hour, the oblations will become the sun's rays and will bear the sacrificer up to the abode of Indra, the greatest of the gods.

एह्येहीति तमाहुतयः सुवर्चसः
सूर्यस्य रश्मिभिर्यजमानं वहन्ति ।
प्रियां वाचमभिवदन्त्योऽर्चयन्त्य
एष वः पुण्यः सुकृतो ब्रह्मलोकः ॥ 6 ॥

*Ehyeheeti Tamaahutayah Svavarchasah Sooryasya Rashmi-
bhiryajamaanam Vahanti; Priyaam Vaachanabhivadantyo-
archayantya Esha Vah Punyah Sukrito Brahmaloakah. (6)*

These oblations transformed into sun's rays greet the sacrificer with the welcoming words: Come hither, come hither – while raising him up to the heaven of Brahman. And they say: Your attainment to the world of Brahman is the reward of your good works.

प्लवा ह्येते अदृढा यज्ञरूपा
अष्टादशोक्तमवरं येषु कर्म ।
एतच्छ्रेयो येऽभिनन्दन्ति मूढा
जरामृत्युं ते पुनरेवापि यन्ति ॥ 7 ॥

*Plavaa Hyete Adridhaa Yajnaroopaa Ashtaadashoktamavaram
Yeshu Karma; Etachchhreyo Yeabhinandanti Moodhaa Jaraa-
mrityum Te Punarevaapi Yanti. (7)*

The fruits of eighteen types of sacrifices alone are finite and perishable. Those ignorant ones who perform them believing they will attain bliss, only become the victims of old age and death.

अविद्यायामन्तरे वर्तमानाः स्वयंधीराः पण्डितं मन्यमानाः ।
जङ्घन्यमानाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः ॥ 8 ॥

*Avidyaayaamantare Vartamaanaah Svayam Dheeraah Panditam
Manyamaanaah; Janghanyamaanaah Pariyanti Moodhaa
Andhenaiva Neeyamaanaa Yathaandhaah. (8)*

The ignorant, spending their lives in ignorance, but thinking themselves to be wise and intelligent, experience great suffering and misery, and resemble the blind led by the blind.

अविद्यायां बहुधा वर्तमाना
वयं कृतार्था इत्यभिमन्यन्ति बालाः ।
यत्कर्मिणो न प्रवेदयन्ति रागात्
तेनातुराः क्षीणलोकाश्च्यवन्ते ॥ 9 ॥

*Avidyaayaam Bahudhaa Vartamaanaa Vayam Kritaarthaa
Ityabhimanyanti Baalaah; Yatkarmino Na Pravedayanti Raagaat
Tenaaturaah Ksheenaloka Ashchyavante. (9)*

The ignorant, the truth being unknown to them, and all the time engrossed in their ignorance, fancy they have achieved their goal in life, and bound by attachment and passion they are reduced to misery and sorrow. They sink lower and lower, and when in the afterworld their good deeds are spent, they are again reborn on this earth.

इष्टापूर्तं मन्यमाना वरिष्ठं नान्यच्छ्रेयो वेदयन्ते प्रमूढा ।
नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वेमं लोकं हीनतरं वा विशन्ति ॥ 10 ॥

*Ishtaapoortam Manyamaanaa Varishtham Naanyachchhreyo
Vedayante Pramoodhaah; Naakasya Prishthe Te Sukrite-
anubhootvemam Lokam Heenataram Vaa Vishanti. (10)*

These ignorant persons lack real knowledge of the Self, and in their conceit think their sacrifices and other charitable works to be the highest good. After deriving enjoyment from their pious works in heaven, they return to human life or to a lower worldly form.

तपःश्रद्धे ये ह्य, पवसन्त्यरण्ये
शान्ता विद्वांसो भैक्ष्यचर्या चरन्तः ।
सूर्यद्वारेण ते विरजाः प्रयान्ति
यत्रामृतः स पुरुषो ह्यव्ययात्मा ॥ 11 ॥

*Tapahshraddhe Ye Hyupavasantyaranye Shaantaa Vidvaanso
Bhaikshyacharyaam Charantah; Sooryadvaarena Te Virajaah
Prayaanti Yatraamritah Sa Purusho Hyavyayaatmaa. (11)*

But those who dedicate their lives to the practice of austerity and devotion in the forest and live on alms are released from virtue and vice and go via the sun to reside in Purusha, the immortal One.

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो
निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्
समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ 12 ॥

*Pareekshya Lokaan Karmachitaan Braahmano Nirvidam
Ayaanaastyakritah Kritena; Tadvijaanaartham Sa Gurumevaa-
bhigachchhet Samitpaanih Shrotriyam Brahmanishtham. (12)*

The aspirant, who has by intensely studying the karmic worlds concluded that the eternal cannot be gained by karma, who is free of desires, for the sake of this knowledge, let him only approach, with sacrificial fuel in hand, a teacher learned in the scriptures and established in Brahman.

तस्मै स विद्वानुपसन्नाय सम्यक्
प्रशान्तचित्ताय शमान्विताय ।
येनाक्षरं पुरुषं वेद सत्यं
प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ॥ 13 ॥

*Tasmai Sa Vidvaanupasannaaya Samyak Prashaantachittaaya
Shamaanvitaaya; Yenaaksharam Purusham Veda Satyam
Provaacha Taam Tattvato Brahavidyaam. (13)*

The teacher should clearly explain this supreme knowledge to that disciple who possesses controlled senses and equanimity of mind.

SECTION 2: PART I

तदेतत्सत्यं यथा सुदीप्तात्पावकाद् विस्फुलिङ्गाः
सहस्रशः प्रभवन्ते सरूपाः ।
तथाक्षराद् विविधाः सोम्य भावाः
प्रजायन्ते तत्र चैवापियन्ति ॥ 1 ॥

*Tadetat Satyam Yathaa Sudeeptaat Paavakaad Visphulingaah
Sahasrashah Prabhavante Saroopaaah; Tathaaksharaad Vividhaah
Somya Bhaavaah Prajaayante Tatra Cha Eva Apiyanti. (1)*

That is the truth. As a flaming fire sends forth a thousand sparks, similarly, O gentle youth, from immortal Brahman spring various jivas (souls) who return to Him once more.

दिव्यो ह्यमूर्तः पुरुषः सबाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ 2 ॥

*Divyo Hyamoortah Purushah Sabaahyaabhyantaro Hyajah;
Apraano Hyamanaah Shubhro Hyaksharaat Paratah Parah. (2)*

Ever radiant He is and formless, existing both within and without, unborn, beyond prana and mind, pure and supreme – the Imperishable One.

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ 3 ॥

*Estasmaajjaayate Praano Manah Sarvendriyaani Cha; Kham
Vaayurjyotiaraapah Prithivee Vishvasya Dhaarinee. (3)*

From Him issue prana, mind, the senses, space, air, fire, water and the earth, the supporter of the world.

अग्निर्मूर्धा चक्षुषी चन्द्रसूर्यौ
दिशः श्रोत्रे वाग् विवृताश्च वेदाः ।
वायुः प्राणो हृदयं विश्वमस्य
पद्भ्यां पृथिवी ह्येष सर्वभूतान्तरात्मा ॥ 4 ॥

Agnirmoordhaa Chakshushee Chandrasooryau Dishah Shrotre Vaag Vivritaashcha Vedaah; Vaayuh Praano Hridayam Vishvamasya Padbhyaam Prithivee Hyesha Sarvabhootaantaraatmaa. (4)

Fire is His head, the sun and moon are His eyes, the directions are His ears, exposition of Vedas is His speech, the wind is His breath, the universe is His heart and the whole earth is His feet; He is truly the Inner Self of all.

तस्मादग्निः समिधो यस्य सूर्यः
सोमात्पर्जन्य ओषधयः पृथिव्याम् ।
पुमान् रेतः सिञ्चति योषितायां
बह्वीः प्रजाः पुरुषात् सम्प्रसूताः ॥ 5 ॥

Tasmaadagnih Samidho Yasya Sooryah Somaatparjanya Oshadhyah Prithivyaaam; Pumaan Retah Sinchati Yoshitaayaam Bahveeh Prajaah Purushaat Samprasootaah. (5)

From Him issues the (first) fire, the sun, the light of the heavens; (and the second fire), the clouds carrying rain; (and the third fire), the herbs and cereals of the earth succoured by the clouds; (and the fourth fire), man who is nourished by these; (and the fifth fire), the casting of man's seed in woman. In this way all animate things originate in Him.

तस्मादृचः साम यजुषि दीक्षा
यज्ञाश्च सर्वे क्रतवो दक्षिणाश्च ।
संवत्सरश्च यजमानश्च लोकाः
सोमो यत्र पवते यत्र सूर्यः ॥ 6 ॥

Tasmaadrichah Saama Yajoonshi Deekshaa Yajnaashcha Sarve Kratavo Dakshinaashcha; Samvatsarashcha Yajamaanashcha Lokaah Somo Yatra Pavate Yatra Sooryah. (6)

The Rig, Sama, Yajur, initiation rites, all sacrificial offerings, the sacrificer, times for sacrifices and fees to priests, also the worlds which are purified by the moon and illumined by the sun, all have issued from Him.

तस्माच्च देवा बहुधा सम्प्रसूताः
साध्या मनुष्याः पशवो वयांसि ।
प्राणापानौ व्रीहियवौ तपश्च
श्रद्धा सत्यं ब्रह्मचर्यं विधिश्च ॥ 7 ॥

Tasmaachcha Devaa Bahudhaa Samprasootaah Saadhyaa Manushyaah Pashavo Vayaansi; Praanaapaanau Vreehiyavau Tapashcha Shraddhaa Satyam Brahmacharyam Vidhishcha. (7)

From Him also have issued the gods of the various orders, mankind, birds and beasts, all animate things, rice and barley, truth, devotion, austerity, celibacy and spiritual injunctions.

सप्त प्राणाः प्रभवन्ति तस्मात्
सप्तार्चिषः समिधः सप्त होमाः ।
सप्त इमे लोका येषु चरन्ति प्राणा
गुहाशया निहिताः सप्त सप्त ॥ 8 ॥

Sapta Praanah Prabhavanti Tasmaat Saptaarichishah Samidhah Sapta Homaah; Sapta Ime Lokaa Yeshu Charanti Praanaa Guhaashayaa Nihitaah Sapta Sapta. (8)

The seven pranas, the seven flames, the seven kinds of fuel, the seven oblations, and the seven worlds the senses pass through to reside in groups of seven in the heart cave, from Him are manifested.

अतः समुद्रा गिरयश्च सर्वेऽस्मात्स्यन्दन्ते सिन्धवः सर्वरूपाः ।
अतश्च सर्वा ओषधयो रसश्च येनैष भूतैस्तिष्ठते ह्यन्तरात्मा ॥ 9 ॥

*Atah Samudraa Girayashcha Sarve-Asmaatsyandante Sindhavah
Sarvaroopaaah; Atashcha Sarvaa Oshadhayo Rasashcha Yenaisha
Bhootaistishthate Hyantaraatmaa. (9)*

From Him spring all oceans and mountains, the various rivers, the varieties of herbs and cereals, and the sustenance by which the inner Self exists in the gross physical sheath.

पुरुष एवेदं विश्वं कर्म तपो ब्रह्म परामृतम् ।
एतद्यो वेद निहितं गुहायां सोऽविद्याग्रन्थिं विकिरतीह सोम्य ॥ 10 ॥

*Purusha Evedam Vishvam Karma Tapo Brahma Paraamritam;
Etadyo Veda Nihitam Guhaayaam So Avidyaagranthim Vikirateeha
Somya. (10)*

O Loved One, the entire universe is Purusha alone. All sacrificial works, austerity, Brahman, and the greatest immortals, issue from Him. He who knows Purusha, residing in the heart cave, must break the knot of ignorance whilst still in this life.

SECTION 2: PART II

आविः संनिहितं गुहाचरं नाम महत्पदमत्रैतत्समर्पितम् । एजत्प्राणन्निमिषच्च
यदेतज्जानथ सदसद्वरेण्यं परं विज्ञानाद्यद्वरिष्ठं प्रजानाम् ॥ 1 ॥

*Aavih Sannihitam Guhaacharam Naama Mahatpadamatraitat
Samarpitam; Ejatpraanannimishachcha Yadetajjaanatha Sada-
sadvarenyam Param Vijnanaadyadvarishtham Prajaanaam. (1)*

He is ever radiant who moves in the heart caves of all. The highest goal is Him, who has form and no form, adored by all. All sentient things that move and breathe in Him exist. Know this highest Truth, beyond the reach of both the intellect and the senses.

यदर्चिमद्यदणुभ्योऽणु च यस्मिँल्लोका निहिता लोकिनश्च । तदेतदक्षरं ब्रह्म
स प्राणस्तदु वाङ्मनः । तदेतत्सत्यं तदमृतं तद्वेद्धव्यं सोम्य विद्धि ॥ 2 ॥

*Yadarchimadyadanubhyoanu Cha Yasminllokaa Nihitaa Lokinash-
cha; Tadetadaksharam Brahma Sa Praanastadu Vaangmanah;
Tadetat Satyam Tadamritam Tad Veddharvya Somya Viddhi. (2)*

The radiant, the smallest of the small, the foundation of the entire universe and this abode of the universe and its inhabitants: all are Him. So also are life, speech and mind, Truth and immortality. This is the target. O Loved One, strike here.

धनुर्गृहीत्वौपनिषदं महास्त्रं शरं ह्युपासानिशितं संधयीत ।
आयम्य तद् भावगतेन चेतसा लक्ष्यं तदेवाक्षरं सोम्य विद्धि ॥ 3 ॥

*Dhanurgriheetvaupanishadam Mahaastram Sharam Hyupaasaani-
shitam Sandhayeeta; Aayamya Tad Bhaavagatena Chetasaa
Lakshyam Tadevaaksharam Somya Viddhi. (3)*

Take the great weapon of the Upanishads, the bow. Fix in the arrow sharpened by meditation. With the mind draw it

and aim at Brahman, the immortal. O Beloved Youth, hit this target.

प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।
अप्रमत्तेन वेद्धव्यं शरवत्तन्मयो भवेत् ॥ 4 ॥

*Pranavo Dhanuh Sharo Hyaatmaa Brahma Tallokshyamuchyate;
Apramattena Veddhavyam Sharavat Tanmayo Bhavet. (4)*

Om is the bow, the soul (Atman) is the arrow and the target is Brahman. He succeeds who possesses a one-pointed mind; the arrow becomes fixed in its mark; he is merged in Brahman.

यस्मिन् द्यौः पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्च सर्वैः ।
तमेवैकं जानथ आत्मानमन्या वाचो विमुञ्चथामृतस्यैष सेतुः ॥ 5 ॥

*Yasmin Dyauh Prithivee Chaantarikshamotam Manah Saha
Praanaishcha Sarvaih; Tamevaikam Jaanatha Aatmaanamanyaa
Vaacho Vimunchathaamritasyaisha Setuh. (5)*

Know Him, the Unique One, the sustainer of space, earth, mind and the forces of life. Abandon all other beliefs. The bridge crossing the ocean of life and reaching to immortality lies here.

अरा इव रथनाभौ संहता यत्र नाड्यः स एषोऽन्तश्चरते बहुधा जायमानः ।
ओमित्येवं ध्यायथ आत्मानं स्वस्ति वः पाराय तमसः परस्तात् ॥ 6 ॥

*Ara Iva Rathanaabhou Samhataa Yatra Naadyah Sa Eshoantash-
charate Bahudhaa Jaayamaanah; Omityevam Dhyayatha
Aatmaanam Svasti Vah Paaraaya Tamasah Parastaat. (6)*

He moves in the heart, at the place where the nadis meet like spokes at a wheel-hub, in different forms. With the help

of Om meditate on the Self, that you may cross from the darkness to the beyond without difficulties.

यः सर्वज्ञः सर्वविद् यस्यैष महिमा भुवि ।
दिव्ये ब्रह्मपुरे ह्येषे व्योम्यात्मो प्रतिष्ठितः ॥
मनोमयः प्राणशरीरनेता प्रतिष्ठितोऽन्ने हृदयं संनिधाय ।
तद्विज्ञानेन परिपश्यन्ति धीरा आनन्दरूपममृतं यद् विभाति ॥ 7 ॥

*Yah Sarvajnah Sarvavid Yasyaisha Mahimaa Bhuvii; Divye
Brahmapure Hyesha Byomnyaatmaa Pratishthitah. Manomayah
Praanashareeranetaa Pratishthitoanne Hridayam Sannidhaaya;
Tad Vijnanaanena Paripashyanti Dheeraa Aanandaroopamamritam
Yad Vibhaati. (7)*

The all-knowing Self, knowing all intimately, whose greatness is experienced in the world, resides in the shining sky of the heart, the city of Brahman ever growing in radiance. Life, mind and body are ruled by Him. Within the whole body is His presence. The food of the body is His sustenance and the heart is His residence. Have perfect knowledge of Him and attain bliss and immortality like the wise.

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ॥ 8 ॥

*Bhidyate Hiridayagranthishchhidyannte Sarvasanshayaah;
Ksheeyante Chaasya Karmaani Tasmin Drishte Paraavare. (8)*

The knot of the heart is released of he who is a realizer of the Self, the higher and lower Brahman; all doubts disappeared, all karmas vanished.

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषां ज्योतिस्तद्यदात्मविदो विदुः ॥ 9 ॥

*Hiranmaye Pare Koshe Virajam Brahma Nishkalam;
Tachchhubhram Jyotishaam Jyotistadyadaatmavido Viduh. (9)*

Within the innermost sheath He resides, indivisible and without blemish, the pure One and light of all that shines. So know the knowers of Brahman.

न तत्र सूर्यो भाति न चन्द्रतारकं
नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं
तस्य भासा सर्वमिदं विभाति ॥ 10 ॥

*Na Tatra Sooryo Bhaati Na Chandrataarakam Nema Vidyuto
Bhaanti Kutoayamagnih; Tameva Bhaantamanubhaati Sarvam
Tasya Bhaasaa Sarvamidam Vibhaati. (10)*

There the light of the sun does not penetrate, nor of the moon, of the stars, of lightning, and even less of fires kindled on earth. When He shines the whole universe is radiant with His reflected light.

ब्रह्मैवेदममृतं पुरस्ताद्ब्रह्म पश्चाद्ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ 11 ॥

*Brahmaivedamamritam Purastaat Brahma Pashchaat Brahma
Dakshinataashchottarena; Adhashchordhvam Cha Prasritam
Brahmaivedam Vishvamidam Varishtham. (11)*

All, certainly, is immortal Brahman. Above, below, before, behind and on every side: the entire universe is Brahman alone. It is the greatest.

SECTION 3: PART I

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ 1 ॥

*Dvaa Suparnaa Sayujaa Sakhaayaa Samaanam Vriksham
Parishasvajaate; Tayoranyah Pippalam Svaadvattyah Anashman-
nanyo Abhichaakasheeti. (1)*

Two birds, both fast friends, were perched on the self-same tree. One was eating the delicious fruits of the tree, but the other did not eat.

समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः ।
जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥ 2 ॥

*Samaane Vrikshe Purusho Nimagno Aneeshayaa Shochati
Muhyamaanah; Jushtam Yadaa Pashyatyananyam Eeshamasya
Mahimaanamiti Veetashokah. (2)*

Although resting on the self-same tree, the one who is jiva (individual soul), existing in ignorance and delusion, laments his powerlessness. But his depression is dispelled completely when he sees the glory of the other, the Lord, whom all worship.

यदा पश्यः पश्यते रुक्मवर्णं
कर्तारमीशं पुरुषं ब्रह्मयोनिम् ।
तदा विद्वान् पुण्यपापे विधूय
निरञ्जनः परमं साम्यमुपैति ॥ 3 ॥

*Yadaa Pashyah Pashyate Rukmavarnam Kartaarameesham
Purusham Brahmayonim; Tadaa Vidvaan Punyapaape Vidhooya
Niranjanah Paramam Saamyamupaiti. (3)*

When the golden-coloured Brahman, the ruler, the source of all creation, the Lord, is realized by the seer, then, released from actions of merit and demerit and blemishless, he achieves unity in Him.

प्राणो ह्येष यः सर्वभूतैर्विभाति
विजानन् विद्वान् भवते नातिवादी ।
आत्मक्रीड आत्मरतिः क्रियावा-
नेष ब्रह्मविदां वरिष्ठः ॥ 4 ॥

Praano Hyesha Yah Sarvabhootaih Vibhaati Vijaanan Vidvaan Bhavate Naativaadee; Aatmakreeda Aatmaratih Kriyaavaanesha Brahmavidaam Varishthah. (4)

The vital energy (prana) radiant in all animate things is the Lord. The truly wise experience pure joy in Him. He whose delight is in the Self, whose joy is in the Self and whose life is spiritual becomes foremost among His followers.

सत्येन लभ्यस्तपसा ह्येष आत्मा
सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम् ।
अन्तःशरीरे ज्योतिर्मयो हि शुभ्रो
ये पश्यन्ति यतयः क्षीणदोषाः ॥ 5 ॥

Satyena Labhyastapasaa Hyesha Aatmaa Samyagjnaanena Brahmacharyena Nityam; Antahshareere Jyotirmayo Hi Shubhro Yam Pashyanti Yatayah Ksheenadoshaah. (5)

Truthfulness, austerity, wisdom and celibacy reveal the Self. By practising these unceasingly, perfect knowledge is achieved, and when all impurities are thus dissolved the self-controlled sadhaka, pure and radiant of body, attains Brahman.

सत्यमेव जयति नानृतं
सत्येन पन्था विततो देवयानः ।
येनाक्रमन्त्यृषयो ह्याप्तकामा
यत्र तत् सत्यस्य परमं निधानम् ॥ 6 ॥

*Satyameva Jayati Naanritam Satyena Panthaa Vitato Devayaanah;
Yenaakramantyrishayo Hyaptakaamaa Yatra Tat Satyasya
Paramam Nidhaanam. (6)*

The truthful alone, and not the untruthful, are victorious.
Truth widens the divine path along which the sages,
desireless, advance to that supreme abode of Truth.

बृहच्च तद् दिव्यमचिन्त्यरूपं
सूक्ष्माच्च तत् सूक्ष्मतरं विभाति ।
दूरात् सुदूरे तदिहान्तिके च
पश्यत्स्विहैव निहितं गुहायाम् ॥ 7 ॥

*Brihachcha Tad Divyamachintyaroopam Sookshmaachcha Tat
Sookshmataram Vibhaati; Doorat Sudoore Tadihaantike Cha
Pashyatsvihaiva Nihitam Guhaayam. (7)*

He is beyond thought, all radiant, vast, divine and of
extreme subtlety. He lies beyond the beyond, yet abides
within the body, and He is discovered by sages in the heart.

न चक्षुषा गृह्यते नापि वाचा
नान्यैर्देवैस्तपसा कर्मण वा ।
ज्ञानप्रसादेन विशुद्धसत्त्व-
स्ततस्तु तं पश्यते निष्कलं ध्यायमानः ॥ 8 ॥

*Na Chakshushaa Grihyate Naapi Vaachaa Naanyairdevaistapasaa
Karmanaa Vaa; Jnaanaprasaadena Vishuddhasattvastatastu Tam
Pashyate Nishkalam Dhyayamaanah. (8)*

The eyes cannot see Him, speech cannot describe Him, the senses cannot grasp Him, rituals and austerity cannot reveal Him. Only when the mind is calm and pure through knowledge can He be realized in meditation.

एषोऽणुरात्मा चेतसा बेदितव्यो
यस्मिन् प्राणः पञ्चधा संविवेश ।
प्राणैश्चितं सर्वमोतं प्रजानां
यस्मिन् विशुद्धे विभवत्येष आत्मा ॥ 9 ॥

Eshoanuraatmaa Chetasaa Veditavyo Yasmin Praanah Panchadhaa Sanvivesh; Praanaishchitam Sarvamotam Prajaanaam Yasmin Vishuddhe Vibhavatysha Aatmaa. (9)

The mind existing in the human frame becomes the knower of the subtle truth of the Self. It is full of prana which has the five sensory outlets and is absorbed in worldly objects. But when the mind is purified, the Self spontaneously shines through.

यं यं लोकं मनसा संविभाति
विशुद्धसत्त्वः कामयते यांश्च कामान् ।
तं तं लोकं जायते तांश्च कामां-
स्तस्मादात्मज्ञं ह्यर्चयेद् भूतिकामः ॥ 10 ॥

Yam Yam Lokam Manasaa Sanvibhaati Vishuddhasattvah Kaamayate Yaanshcha Kaaman; Tam Tam Lokam Jaayate Taanshcha Kaamaamstasmaadaatmajnam Hyarchayed Bhootikaamah. (10)

He who wants to enjoy prosperity should worship the Self-realized man, the possessor of a purified mind, for all his desires are granted in this and other worlds.

SECTION 3: PART II

स वेदैतत् परमं ब्रह्म धाम
यत्र विश्वं निहितं भाति शुभ्रम् ।
उपासते पुरुषं ये ह्यकामा-
स्ते शुक्रमेतदतिवर्तन्ति धीराः ॥ 1 ॥

*Sa Vedaitat Paramam Brahma Dhaama Yatra Vishvam Nihitam
Bhaati Shubhram; Upaasate Purusham Ye Hayakaamaaste
Shukrametadatavartanti Dheeraah. (1)*

The wise, free from worldly desires, should worship such a man, a knower of Brahman, the supporter of the whole universe and the all-radiant, for then they will transcend the cycle of rebirth.

कामान् यः कामयते मन्यमानः
स कामभिर्जायते तत्र तत्र ।
पर्याप्तकामस्य कृतात्मनस्त्वि-
हैव सर्वे प्रविलीयन्ति कामाः ॥ 2 ॥

*Kaamaan Yah Kaamayate Manyamaanah Sa Kaamabhirjaayate
Tatra Tatra; Paryapta Kaamasya Kritaatmanastu Ihaiva Sarve
Pravileeyanti Kaamaah. (2)*

Those who are full of desires and dwell on them continually are born here and there so that these desires might be satisfied. Those realized ones, however, abandon all desires even in this life only.

नायमात्मा प्रवचनेन लभ्यो
न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्य-
स्तस्यैष आत्मा विवृणुते तनूँ स्वाम् ॥ 3 ॥

Naayamaatmaa Pravachanena Labhyo Na Medhayaa Na Bahunaa Shrutena; Yamevaisha Vrinute Tena Labhyastasyaisha Aatmaa Vivrinute Tanoom Svaam. (3)

Discourse or intelligence or much knowledge do not lead to the Self; only a burning desire for Brahman brings revelation.

नायमात्मा बलहीनेन लभ्यो
न च प्रमादात्तपसो वाप्यलिङ्गात् ।
एतैरुपायैर्यतते यस्तु विद्वां-
स्तस्यैष आत्मा विशते ब्रह्मधाम ॥ 4 ॥

Naayamaatmaa Balaheenena Labhyo Na Cha Pramaadaat Tapaso Vaapyalingaat; Etairupaayairyatate Yastu Vidvaans Tasyaisha Aatmaa Vishate Brahmadhaama. (4)

The Self is not known by those who possess weak personalities, who lack eagerness and who practise incorrect austerity, but only by the wise who with sincerity practise the means.

सम्प्राप्यैनमृषयो ज्ञानतृप्ताः
कृतात्मानो वीतरागाः प्रशान्ताः ।
ते सर्वगं सर्वतः प्राप्य धीरा
युक्तात्मानः सर्वमेवाविशन्ति ॥ 5 ॥

Sampraapyainamrishayo Jnaanatriptaah Kritaatmaano Veeta-raagaah Prashaantaah; Te Sarvagam Sarvatah Praapya Dheeraa Yuktaatmaanah Sarvamevaavishanti. (5)

The sages, the realized beings, are satiated and find fulfilment in this knowledge. They become desireless and experience peace. Knowing the omnipresence of all-pervading Atman, the pure and wise enter into Him.

वेदान्तविज्ञानसुनिश्चितार्थाः
संन्यासयोगाद् यतयः शुद्धसत्त्वाः ।
ते ब्रह्मलोकेषु परान्तकाले
परामृताः परिमुच्यन्ति सर्वे ॥ 6 ॥

*Vedaantavijnaanasunishchitaarthaah Sannyaasayogaad Yatayah
Shuddhasattvaah; Te Brahmaloakeshu Paraantakaale Paraamritaah
Parimuchyanti Sarve. (6)*

The heaven of Brahman is attained by those aspirants who are purified through renunciation and study of the scriptures, and thereby well established in the Self. When leaving the world, they are fully liberated.

गताः कलाः पञ्चदश प्रतिष्ठा
देवाश्च सर्वे प्रतिदेवतासु ।
कर्माणि विज्ञानमयश्च आत्मा
परेऽव्यये सर्व एकीभवन्ति ॥ 7 ॥

*Gataah Kalaah Panchadasha Pratishtaa Devaashcha Sarve
Pratidevataasu; Karmaani Vijnaanamayashcha Aatmaa Pareavyaye
Sarva Ekeebhavanti. (7)*

The fifteen parts (kalaas) of these realized beings return to their sources, their senses return to their respective deities, whilst their karma and individual souls merge with the ultimate and infinite Brahman.

यथा नद्यः स्यन्दमानाः समुद्रे-
ऽस्तं गच्छन्ति नामरूपे विहाय ।
तथा विद्वान् नामरूपाद् विमुक्तः
परात्परं पुरुषमुपैति दिव्यम् ॥ 8 ॥

*Yathaa Nadyah Syandamaanaah Samudreastam Gachchhanti
Naamaroope Vihaaya; Tathaa Vidvaan Naamaroopaad Vimuktah
Paraatparam Purushamupaiti Divyam. (8)*

As the rivers flow into and become one with the ocean, abandoning name and form, so also the wise, freed from name and form, merge with the highest Reality, the supreme Divinity.

स यो ह वै तत्परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।
तरति शोकं तरति पाप्मानं गुहग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ 9 ॥

Sa Yo Ha Vai Tat Paramam Brahma Veda Brahmaiva Bhavati Naasyaabrahmavit Kule Bhavati; Tarati Shokam Tarati Paapmaanam Guhaagranthibhyo Vimuktoamrito Bhavati. (9)

The knower of Brahman in Him is united; the knot of ignorance in the heart is released; he rises above sun and suffering, and is immortal. Into his family none ignorant of Brahman is born.

तदेतदृचाभ्युक्तम्-
क्रियावन्तः श्रोत्रिया ब्रह्मनिष्ठाः
स्वयं जुह्वत एकर्षि श्रद्धयन्तः ।
तेषामेवैतां ब्रह्मविद्यां वदेत
शिरोव्रतं विधिवद्यैस्तु चीर्णम् ॥ 10 ॥

*Tadetadrichaabhuyuktam:
Kriyaavantah Shrotriyaa Brahmanishthaah Svayam Juhvata Ekarshim Shraddhayantah. Teshavmevaitaam Brahmarvidyaam Vadeta Shirovratam Vidhivad Yaistu Cheernam. (10)*

The following Vedic verse concerns the imparting of the highest knowledge. The knowledge of Brahman should be given to those only who perform the rites, are learned in the Vedas, have deep faith, offer oblations in the Ekarshi fire and observe Shirovrata as directed in the scriptures.

तदेतत् सत्यमृषिरङ्गिराः पुरोवाच नैतदचीर्णव्रतोऽधीते ।

नमः परमऋषिभ्यो नमः परमऋषिभ्यः ॥ 11 ॥

*Tadetat Satyamrishirangiraah Purovaacha Naitadacheerna-
vratoadheete; Namah Paramarishibyo Namah Paramarishibhyah.*
(11)

This true science of Brahman was expounded by Angiras Rishi (to his disciple Saunaka) in ancient times. He who is spiritually unprepared should not study this science.

Salutations, great Rishis. Salutations.

SHANTI PATH

ॐ भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः । स्थिरैरङ्गै-
स्तुष्टुवाँसस्तनूभिर्व्यशेम देवहितं यदायुः ॥ स्वस्ति न इन्द्रो वृद्धश्रवाः
स्वस्ति नः पूषा विश्ववेदाः । स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो
बृहस्पतिर्दधातु ॥

ॐ शान्तिः शान्तिः शान्तिः

*Om Bhadram Karnebhih Shrinuyaama Devaah Bhadram
Pashyemaakshabhiryajatraah; Sthirai Rangaih Tushtuvaam
Sastanoobhirvyashema Devahitam Yadaayuh. Svasti Na Indro
Vridhashravaa Svasti Na Pooshaa Vishvavedaah; Svasti
Nastaarkshyo Arishtanemih Svasti No Brihaspatirdadhaatu.*

Om Shaantih Shaantih Shaantih.

Om. O Ye Gods. May we hear auspicious words and see auspicious sights while worshipping you. May we be blessed in life with perfect health and vigour while singing your praise. May the Lord Indra, the Loved One of old, be well-inclined towards us. May He, in his kindness, be watchful of our prosperity. May He, the nourisher and the possessor of all wealth, give us what is good for us. May the Lord, the destroyer of evil and the protector of the great ones, protect us too.

Om peace, peace, peace.

Ishavasya Upanishad

The Vedas are four in number. The first one is known as Rigveda, the second as Yajurveda, the third as Samaveda and the fourth and last one, in chronological order, Atharvaveda. Ishavasya Upanishad is the last chapter of Yajurveda. The whole text of Yajurveda is divided into forty chapters. The first thirty-nine chapters of this Veda talk about the mantras in connection with rituals, ceremonies, worship, poems, incantations, hymns, etc., and the last chapter of Yajurveda talks of nothing but the Supreme Knowledge. Therefore, this Upanishad is considered to be the seed of the entire Indian philosophy in general and of Vedantic philosophy in particular. Many scholars of East and West consider that in India, the Vedantic philosophy of Parabrahma, the Supreme Being, is the science and philosophy of Brahma Vidya, and the cosmic truth developed from this little Upanishad. Hence, this Upanishad is also known as Vedanta Upanishad, but Ishavasya is its most popular name.

The first two lines of Ishavasya Upanishad are the shanti mantra, or the mystic syllables of peace. It is a tradition that an Upanishad begins and ends with a mantra called shanti mantra. The meaning of this mantra with which the Ishavasya Upanishad begins is wonderful.

SHANTI PATH

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः

*Om Poornamadah Poornamidam Poornaat Poornamudachyate;
Poornasya Poornamaadaaya Poornameva Avashishyate.*

Om Shaantih Shaantih Shaantih.

That is full, this is full. From full, the full is taken, the full
has come. If you remove the full from the full, the full alone
remains.

Om peace, peace, peace.

ॐ ईशा वास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद् धनम् ॥ 1 ॥

*Om Eeshaa Vaasyamidam Sarvam Yatkincha Jagatyaam Jagat;
Tena Tyaktena Bhunjeethaa Maa Gridhah Kasyasvid Dhanam. (1)*

All this, whatsoever moves in this universe, is indwelt by Isha; therefore, through renunciation do thou enjoy, and do not covet anybody's wealth.

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ 2 ॥

*Kurvanneveha Karmaani Jijeevishechchhatam Samaah; Evam
Tvayi Naanyathetoasti Na Karma Lipyate Nare. (2)*

Let every man wish to live for a hundred years while performing karmas in this world. Thus, other than this, there is no way out for you; karmas do not bind the man.

असुर्या नाम ते लोका अन्धेन तमसाऽऽवृताः ।
तांस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ॥ 3 ॥

*Asuryaa Naama Te Lokaa Andhena Tamasaavritaah; Taanste
Pretyaabhigachchhanti Ye Ke Chaatmahano Janaah. (3)*

There are worlds covered with blinding darkness. They are known as sunless worlds. The killers of the self depart to these worlds.

अनेजदेकं मनसो जवीयो नैनेवा आप्नुवन् पूर्वमर्षत् ।
तद्भावतोऽन्यानत्येति तिष्ठत्तस्मिन्नपो मातरिश्वा दधाति ॥ 4 ॥

*Anejadekam Manaso Javeeyo Nainaddevaa Aapnuvan
Poorvamarshat; Taddhaavatoanyaanyeti Tishthat Tasminnapo
Maatarishvaa Dadhaati. (4)*

Atma is motionless, but is swifter than the mind. The senses can never overtake it. It runs ahead of them. While sitting, it goes faster than those who run after it. In this Atma, the air (prana) places the karmas.

तदेजति तन्नैजति तद् दूरे तद्वन्तिके ।
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥ 5 ॥

Tadejati Tannaijati Tad Doore Tadvantike; Tadantarasya Sarvasya Tadu Sarvasyaasya Baahyatah. (5)

That moves on and does not move. It is far and near. It is inside and outside of all.

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥ 6 ॥

Yastu Sarvaani Bhootaani Aatmanyeva Anupashyati; Sarva-bhooteshu Chaatmaanam Tato Na Vijugupsate. (6)

He who constantly sees all beings in the higher Self, or in the spiritual consciousness, and the Self in all beings does not hate.

यस्मिन् सर्वाणि भूतान्यात्मैवाभूद् विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ 7 ॥

Yasmin Sarvaani Bhootaani Aatmaivaabhood Vijaanatah; Tatra Ko Mohah Kah Shoka Ekatvam Anupashyatah. (7)

When all beings become one in one's own higher consciousness, then what delusion and what grief is there for one who is constantly seeing oneness?

स पर्यगाच्छुक्रमकायमव्रण-
मस्नाविरँ शुद्धमपापविद्धम् ।
कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतो-
ऽर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ 8 ॥

*Sa Paryagaat Shukram Akaayam Avranam Asnaaviram Shuddham
Apaapaviddham; Kavirmaneeshee Paribhooh Svayambhooh
Yaathaatathyatah Arthaan Vyadadhaat Shaashvateebhyah
Samaabhyah. (8)*

He is all-pervading, bright, bodiless and unscathed. He has no muscles. He is pure and sinless. The wise ones say that He is omniscient and Self-born. He has been functioning everywhere since eternity.

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।
ततो भूय इव ते तमो य उ विद्यायाँस्ताः ॥ 9 ॥

*Andham Tamah Pravishanti Yeavidyaamupaasate; Tato Bhooya Iva
Te Tamo Ya U Vidyayaam Rataah. (9)*

Those who follow the path of avidya enter into blinding darkness. More than that, those who are engrossed in vidya also enter into the great blinding darkness.

अन्यदेवाहुर्विद्ययान्यदाहुरविद्यया ।
इति शुश्रुम धीराणां ये नस्तद् विचचक्षिरे ॥ 10 ॥

*Anyadevaahuh Vidyayaa Anyad Aahuh Avidyayaa; Iti Shushruma
Dheeraanaam Ye Nastad Vichachakshire. (10)*

We have heard from the wise ones, who explained to us that thus definitely from vidya it is different, and from avidya it is different; so it is explained.

विद्यां चाविद्यां च यस्तद् वेदोभयं सह ।
अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते ॥ 11 ॥

Vidyaam Chaavidyaam Cha Yastad Vedobhayam Saha; Avidyayaa Mrityum Teertvaa Vidyayaamritamashnute. (11)

He who knows both vidya and avidya together crosses death by avidya and obtains immortality by vidya.

अन्धं तमः प्रविशन्ति येऽसम्भूतिमुपासते ।
ततो भूय इव ते तमो य उ सम्भूत्या रताः ॥ 12 ॥

Andham Tamah Pravishanti Yeasambhootimupaasate; Tato Bhooya Iva Te Tamo Ya U Sambhootyaam Rataah. (12)

Those who worship the unmanifest reality enter into blinding darkness. Those who worship the manifest also enter into a denser realm of darkness.

अन्यदेवाहुः सम्भवादन्यदाहुरसम्भवात् ।
इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥ 13 ॥

Anyadevaahuh Sambhavaat Anyadaahuh Asambhavaat; Iti Shushruma Dheeraanaam Ye Nastadvichachakshire. (13)

By meditating on the manifest definitely a different thing is obtained, and by meditation on the unmanifest something else is obtained – that is what they say.

सम्भूतिं च विनाशं च यस्तद् वेदोभयं सह ।
विनाशेन मृत्युं तीर्त्वा सम्भूत्यामृतमश्नुते ॥ 14 ॥

Sambhootim Cha Vinaasham Cha Yastad Vedobhayam Saha; Vinaashena Mrityum Teertvaa Sambhootyaamritam Ashnute. (14)

He who knows the impersonal God and the personal God both as one overcomes death through the impersonal God and obtains immortality through the personal God.

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।
तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥ 15 ॥

Hiranmayena Paatrena Satyasyaapihitam Mukham; Tattvam Pooshan Apaavrinu Satyadharmaaya Drishtaye. (15)

The face of truth is covered by a golden vessel. O Nourisher, open that so that I, the practitioner of truth, may behold Thee.

पूषन्नेकर्षे यम सूर्य प्राजा-
पत्य व्यूह रश्मीन् समूह ।
तेजो यत्ते रूपं कल्याणतमं तत्ते पश्यामि
योऽसावसौ पुरुषः सोऽहमस्मि ॥ 16 ॥

Pooshannekarshe Yama Soorya Praajaapatya Vyooha Rashmeen Samooaha; Tejo Yatte Roopam Kalyaanatamam Tatte Pashyaami Yoasaavasau Purushah Soahamasmī. (16)

O Pushan (nourisher); O Ekarshe (seer of one); O Yama (controller); O Surya (sun); O Prajapataya (son of Prajapati); do thou disperse thy rays and concentrate thy brilliance, so that I may see thy auspicious form. Who is that purusha? He I am!

वायुरनिलममृतमथेदं भस्मान्तं शरीरम् ।
ॐ क्रतो स्मर कृतं स्मर क्रतो स्मर कृतं स्मर ॥ 17 ॥

Vaayuranilam Amritam Athedam Bhasmaantam Shareeram; Om Krato Smara Kritam Smara Krato Smara Kritam Smara. (17)

Let my prana into universal prana; let this body to ashes; Om, O universal Atma, remember, do thou remember actions; O universal Soul, remember actions!

अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान् ।
युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नम उक्तिं विधेम ॥ 18 ॥

*Agne Naya Supathaa Raaye Asmaan Vishvaani Deva Vayunaani
Vidvaan; Yuyodhya Asmat Juhuraanameno Bhooyishthaam Te
Nama Uktim Vidhema. (18)*

O Agni, lead us on to prosperity through a good path;
O God! Thou the knower of our deeds, remove from us
complicated sins. We offer Thee our best salutations.

SHANTI PATH

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः

*Om Poornamadah Poornamidam Poornaat Poornamudachyate;
Poornasya Poornamaadaaya Poornameva Avashishyate.*

Om Shaantih Shaantih Shaantih.

That is full, this is full. From full, the full is taken, the full
has come. If you remove the full from the full, the full alone
remains.

Om peace, peace, peace.

Kathopanishad

This is the most popular of the Upanishads due to its charming presentation of the eternal truths and sublime teachings of Vedanta in a narrative form. Philosophy and poetry go hand in hand in the Upanishad, and some regard it as the greatest philosophical poem ever written. It is well known throughout the world and has been translated into practically all the major languages.

The colourful story of the Upanishad, so beautifully narrated, runs like this. Vajashravasa, desiring divine bounty, gave away all he possessed in a sacrifice. He had a son called Nachiketa who, though still a young boy, was filled with an intense and unshakeable desire to do good to his father. Therefore, when he saw that worn out cows were being presented as sacrificial gifts, he became very anxious about this niggardliness of his father, and going to him he asked: To whom will you give me? This he repeated three times, at which his father, anger aroused, replied: To death I shall give you. Nachiketa obediently went to Yama, the Lord of Death, and had to wait at his place for three days and nights without food, as Yama was absent. When Yama returned, the Brahmin boy-guest was received courteously and, apologizing for the poor treatment he had been given, Yama offered to grant him three boons, one in respect of each night without hospitality.

Nachiketa, who typifies the ideal spiritual aspirant, asked as his first boon for peace of mind and joy for his father. As his second boon, he requested the knowledge of the fire sacrificer to heaven. Yama, pleased by the intelligence, sincerity and devotion of the boy, named the fire sacrifice Nachiketa, after him. As his third boon, Nachiketa asked for a definite answer as to the truth or falsity of existence after death. Yama's answer to this young Brahmin boy's enquiry forms the principal part of this Upanishad, and is of great philosophical importance. It is concerned with transcendental truths that lie beyond logic and intellect.

Yama gradually revealed the secrets of the knowledge of Brahman during his explanation of the source of the world, the necessity of having a realized teacher, and of practising yoga. The qualified aspirant who follows the entire technique of Brahma Vidya, so vividly outlined in this Upanishad, will surely realize the Self and attain immortality as Nachiketa did.

SHANTI PATH

ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहै । तेजस्वि
नावधीतमस्तु । मा विद्विषावहै ॥

ॐ शान्तिः शान्तिः शान्तिः

*Om Saha Naavavatu; Saha Nau Bhunaktu; Saha Veeryam
Karavaavahai; Tejasvi Naavadheetamastu; Maa Vidvishaavahai.*

Om Shaantih Shaantih Shaantih.

Om. May the Lord protect both teacher and disciple, and may He cherish us both. May we work with full energy, that our study be perfect and give good results. May we never feel ill will toward the other.

Om peace, peace, peace.

SECTION 1: PART I

ॐ उशन् ह वै वाजश्रवसः सर्ववेदसं ददौ ।
तस्य ह नचिकेता नाम पुत्र आस ॥ 1 ॥

Om Ushan Ha Vai Vaajashravasah Sarvavedasam Dadau; Tasya Ha Nachiketaa Naama Putra Aasa. (1)

Desiring heavenly bounty, Vajashravasa gave all he possessed in a sacrifice. He had a son called Nachiketa.

तँह कुमारँसन्तं दक्षिणासु नीयमानासु श्रद्धाऽऽविवेश सोऽमन्यत ॥ 2 ॥

Tam Ha Kumaaram Santam Dakshinaasu Neeyamaanaasu Shraddhaa Aavivesha Shoamanyata. (2)

When the final gifts were brought to the priests for distribution Nachiketa, who though still a boy, had deep concern about the welfare of his father, thought to himself:

पीतोदका जग्धतृणा दुग्धदोहा निरिन्द्रियाः ।
अनन्दा नाम ते लोकास्तान् स गच्छति ता ददत् ॥ 3 ॥

Peetodakaa Jagdhatrinaa Dugdhadohaa Nirindriyaah; Anandaa Naama Te Lokaastan Sa Gachchhati Taa Dadat. (3)

That is certainly a joyless world one attains who gives such aged, worn- out cows as presents in a sacrifice, which are too weak to drink water or eat grass, have no milk and are barren.

स होवाच पितरं तत कस्मै मां दास्यसीति ।
द्वितीयं तृतीयं तँहोवाच मृत्यवे त्वा ददामीति ॥ 4 ॥

Sa Hovaacha Pitaram Tata Kasmai Maam Daasyaseeti; Dviteeyam Triteeyam Tam Hovaacha Mrityave Tvaa Dadaameeti. (4)

Nachiketa went to his father and said: To whom will you give me? This he repeated once, twice, thrice. Then his father replied with anger: To death I shall give you.

बहूनामेमि प्रथमो बहूनामेमि मध्यमः ।
किंस्विद्यमस्य कर्तव्यं यन्मयाद्य करिष्यति ॥ 5 ॥

Bahoonamemi Prathamo Bahoonamemi Madhyamah; Kim Svidyamasya Kartavyam Yanmayaadya Karishyati. (5)

Nachiketa considered for a while: Among my fellows I am the most outstanding, or at least of middle rank. What will my father gain by giving me to Yama, the god of death?

अनुपश्य यथा पूर्वे प्रतिपश्य तथापरे ।
सस्यमिव मर्त्यः पच्यते सस्यमिवाजायते पुनः ॥ 6 ॥

Anupashya Yathaa Poorve Pratipashya Tathaapare; Sasyamiva Martyah Pachyate Sasyamivaaajaayate Punah. (6)

Remember how our ancestors passed away, and this generation will also. Men perish and fall down like corn, and like corn they rise again.

वैश्वानरः प्रविशत्यतिथिर्ब्राह्मणो गृहान् ।
तस्यैतां शान्तिं कुर्वन्ति हर वैवस्वतोदकम् ॥ 7 ॥

Vaishvaanarah Pravishati Atithirbraahmano Grihaan; Tasyaitaam Shaantim Kurvanti Hara Vaivasvatodakam. (7)

A Brahmin guest enters the house like radiant light. Pacify him (O Yama) and fetch water for him.

आशाप्रतीक्षे संगतं सूनृतां च
 इष्टापूर्ते पुत्रपशूँश्च सर्वान् ।
 एतद् वृङ्क्ते पुरुषस्याल्पमेधसो
 यस्यानश्नन् वसति ब्राह्मणो गृहे ॥ 8 ॥

*Aashaaprateekshe Samgatam Soonritaam Cha Ishtaapoorte
 Putrapashoomshcha Sarvaan; Etad Vrinkte Purushasyaal-
 pamedhaso Yasyaanashnan Vasati Braahmano Grihe. (8)*

Hopes, expectations, the fruits of good company, friendly discourse, sacred and pious deeds, and all children and animals are lost to that ignorant man in whose house a Brahmin stays without a meal.

तिस्रो रात्रीर्यदवात्सीर्गृहे मे
 अनश्नन् ब्रह्मन्नतिथिर्नमस्यः ।
 नमस्तेऽस्तु ब्रह्मन् स्वस्ति मेऽस्तु
 तस्मात् प्रति त्रीन् वरान् वृणीष्व ॥ 9 ॥

*Tisro Raatreeryadavaatseergrihe Me Anashnan Brahman
 Atithirnamasyah; Namsteastu Brahman Svasti Meastu Tasmaat
 Prati Treen Varaan Vrineeeshva. (9)*

Yama said: O Brahman, you are an honourable guest, but in my absence you stayed in my house for three nights without a meal. Choose, therefore, three boons, one in respect of each of these nights as compensation. O Brahman, my salutations to you. Be good to me.

शान्तसंकल्पः सुमना यथा स्याद्वीतमन्युर्गौतमो माभि मृत्यो ।
 त्वत्प्रसृष्टं माभिवदेत्प्रतीत एतत्त्रयाणां प्रथमं वरं वृणे ॥ 10 ॥

*Shaantasankalpah Sumanaa Yathaa Syaad Veetamanyurgautamo
 Maabhi Mrityo; Tvatprasrishtam Maabhivadet Prateeta Etattri-
 yaanaam Prathamam Varam Vrine. (10)*

Nachiketa said: O Death, as the first of the three boons, grant that my father may be cheerful and free from anger and anxiety concerning me, and may he recognize and welcome me when I am sent back by you.

यथा पुरस्ताद् भविता प्रतीत
औलकिरारुणिर्मत्प्रसृष्टः ।
सुखं रात्रीः शयिता वीतमन्यु-
स्त्वां ददृशिवान्मृत्युमुखात्प्रमुक्तम् ॥ 11 ॥

Yathaa Purastaad Bhavita Prateeta Auddaalakih Arunirmat-prasrishtah; Sukham Raatreesh Shayitaa Veetamanyuh Tvaam Dadrishivaan Mrityumukhaat Pramuktam. (11)

Yama replied: By my grace, Auddalaki, the son of Aruna, will recognize and love you as before. When he sees you, freed from my jaws of death, his anger will vanish and he will sleep soundly at night.

स्वर्गे लोके न भयं किञ्चनास्ति
न तत्र त्वं न जरया बिभेति ।
उभे तीर्त्वाशनायापिपासे
शोकातिगो मोदते स्वर्गलोके ॥ 12 ॥

Svarge Loke Na Bhayam Kinchanaasti Na Tatra Tvam Na Jarayaa Bibheti; Ubhe Teertvaashanaayaapipaase Shokaatigo Modate Svargaloke. (12)

Nachiketa said: In heaven there is not fear, nor are you there, O Death, nor is anyone subject to old age. They have conquered hunger and thirst and they are merry and free from sorrow in heaven.

स त्वमग्निं स्वर्ग्यमध्येषि मृत्यो
प्रब्रूहि त्वं श्रध्दानाय मह्यम् ।
स्वर्गलोका अमृतत्वं भजन्त
एतद् द्वितीयेन वृणे वरेण ॥ 13 ॥

*Sa Tvamagnim Svargyamadhyeshi Mrityo Prabroohi Tvam
Shraddadhaanaaya Mahyam; Svargalokaa Amritatvam Bhajanta
Etad Dviteeyena Vrine Varena. (13)*

O Death, you know that fire sacrifice which leads to heaven.
Tell it me, for I am full of faith. By that, the heaven seekers
attain immortality. This is my second boon.

प्र ते ब्रवीमि तदु मे निबोध
स्वर्ग्यमग्निं नचिकेतः प्रजानन् ।
अनन्तलोकाप्तिमथो प्रतिष्ठां
विद्धि त्वमेतं निहितं गुहायाम् ॥ 14 ॥

*Pra Te Braveemi Tadu Me Nibodha Svargyamagnim Nachiketah
Prajanaan; Anantalokaaptimatho Pratishthaam Viddhi Tvametam
Nihitam Guhaayaam. (14)*

Yama replied: I indeed know that fire sacrifice which leads
to heaven, and I shall tell it you, O Nachiketa. Be instructed
by me. That is the way to attain heaven, which is the support
of the world and exists in the heart cave of the enlightened.

लोकादिमग्निं तमुवाच तस्मै
या इष्टका यावतीर्वा यथा वा ।
स चापि तत्प्रत्यवदद्यथोक्त-
मथास्य मृत्युः पुनरेवाह तुष्टः ॥ 15 ॥

*Lokaadimagnim Tamuvaacha Tasmai Yaa Ishtakaa Yaavateervaa
Yatha Vaa; Sa Chaapi Tat Pratyavadad Yathoktam Athaasya
Mrityuh Punarevaaha Tushtah. (15)*

Yama explained to him that fire sacrifice, which is the source of the world, and also the kind and number of bricks required, how these are placed, and how it should be lit. Then Nachiketa repeated the instructions, and Yama was very satisfied.

तमब्रवीत् प्रीयमाणो महात्मा
वरं तवेहाद्य ददामि भूयः ।
तवैव नाम्ना भवितायमग्निः
सृङ्कां चेमामनेकरूपां गृहाण ॥ 16 ॥

Tamabraveet Preeyamaano Mahaatmaa Varam Tavehaadya Dadaami Bhooyah; Tavaiva Naamnaa Bhavitaayamagnih Srinkaam Chemaamanekaroopaam Grihaana. (16)

Being very pleased, the generous-hearted Yama said to him: I shall grant you an extra boon – the fire sacrifice shall be known by your name, and also take this mala of precious stones.

त्रिणाचिकेतस्त्रिभिरेत्य संधिं
त्रिकर्मकृत् तरति जन्ममृत्यू ।
ब्रह्मजज्ञं देवमीड्यं विदित्वा
निचाय्येमाँ शान्तिमत्यन्तमेति ॥ 17 ॥

Trinaachiketastribhiretya Sandhim Trikarmakrit Tarati Janma-mrityoo; Brahmajajnam Devameedyam Veditvaa Nichaayyemaam Shaantimatyantameti. (17)

One who performs the Nachiketa fire sacrifice thrice with full dedication, and performs the three duties, (of renunciation, austerity and charity), overcomes birth and death. When he has realized this radiant, omniscient and worshipful fire of the Brahman, he achieves the highest peace.

त्रिणाचिकेतस्त्रयमेतद्विदित्वा
य एवंविद्वाँश्चिनुतेनाचिकेतम् ।
स मृत्युपाशान् पुरतः प्रणोद्य
शोकातिगो मोदते स्वर्गलोके ॥ 18 ॥

Trinaachiketaḥ Trayametad Veditvā Ya Evam Vidvāamshchinute Naachiketam; Sa Mrityupaashaan Purataḥ Pranodya Shokaatigo Modate Svargaloke. (18)

One who has full knowledge of the three Nachiketa fires and the tripartite instructions concerning this Agni will cut the chain of death and pass beyond the sorrow and tears of this world and reach the joyful heaven.

एष तेऽग्निर्नचिकेतः स्वर्ग्यो
यमवृणाथा द्वितीयेन वरेण ।
एतमग्निं तवैव प्रवक्ष्यन्ति जनास-
स्तृतीयं वरं नचिकेतो वृणीष्व ॥ 19 ॥

Esha Teagnirnachiketaḥ Svargyo Yamavrineethaa Dviteeyena Varena; Etamagnim Tavaiva Pravakshyanti Janaasa Striteeyam Varam Nachiketo Vrineeśha. (19)

This is your fire, O Nachiketa, which leads to heaven, and your second boon. People will call this fire by your name alone. Now, O Nachiketa, ask the third boon.

येयं प्रेते विचिकित्सा मनुष्ये-
ऽस्तीत्येके नायमस्तीति चैके ।
एतद्विद्यामनुशिष्टस्त्वयाहं
वराणामेष वरस्तृतीयः ॥ 20 ॥

Yeyam Prete Vichikitsaa Manushye Asteetyeke Naayamasteeti Chaikē; Etad Vidyāam Anushishtastvayaaham Varāanaamesha Varastriteeyah. (20)

Nachiketa said: This doubt exists. Some say when a man dies 'he exists' and some say 'he does not'. This I should like to know. Explain it to me. This is my third boon.

देवैरत्रापि विचिकित्सितं पुरा
न हि सुविज्ञेयमणुरेष धर्मः ।
अन्यं वरं नचिकेतो वृणीष्व
मा मोपरोत्सीरति मा सृजैनम् ॥ 21 ॥

Devairatraapi Vichikitsitam Puraa Na Hi Suvijneyamanuresha Dharmah; Anyam Varam Nachiketo Vrineeshva Maa Moparot-seerati Maa Srijainam. (21)

Yama replied: Even the gods in ancient times doubted this point. It is very subtle and difficult to understand. Do not press me for the boon but choose some other, O Nachiketa. Abandon that boon and release me from the obligation.

देवैरत्रापि विचिकित्सितं किल
त्वं च मृत्यो यन्न सुविज्ञेयमात्थ ।
वक्ता चास्य त्वादृगन्यो न लभ्यो
नान्यो वरस्तुल्य एतस्य कश्चित् ॥ 22 ॥

Devairatraapi Vichikitsitam Kila Tvam Cha Mrityo Yanna Suvijneyamaattha; Vaktaa Chaasya Tvaadriganyo Na Labhyo Naanyo Varastulya Etasya Kashchit. (22)

Nachiketa said: You say, O Death, that even the gods doubted this point, and that it is not easy to understand. None but you can answer it, therefore I sincerely believe no boon can be equal to this one.

शतायुषः पुत्रपौत्रान् वृणीष्व
बहून् पशून् हस्तिहिरण्यमश्वान् ।
भूमेर्महदायतनं वृणीष्व
स्वयं च जीव शरदो यावदिच्छसि ॥ 23 ॥

*Shataayushah Putrapautraan Vrineeeshva Bahoon Pashoon
Hastihiranyamashvaan; Bhoomermahadaayatanam Vrineeeshva
Svayam Cha Jeeva Sharado Yaavadichchasi. (23)*

Yama replied: Ask for sons and grandsons who will live a hundred years, for elephants, horses, gold and herds of cattle, a vast territory on earth and a long span of life.

एतत्तुल्यं यदि मन्यसे वरं
वृणीष्व वित्तं चिरजीविकां च ।
महाभूमौ नचिकेतस्त्वमेधि
कामानां त्वा कामभाजं करोमि ॥ 24 ॥

*Etattulyam Yadi Manyase Varam Vrineeeshva Vittam Chirajeevikaam
Cha; Mahaabhoomau Nachiketastvam Edhi Kaamaanaam Tvaa
Kaamabhaajam Karomi. (24)*

And if you can think of some other boon of equal worth, ask also for that: wealth or a long life. O Nachiketa, be king of the wide earth. I shall make you the enjoyer of all your desires.

ये ये कामा दुर्लभा मर्त्यलोवे
सर्वान् कामाश्छन्दतः प्रार्थयस्व ।
इमा रामाः सरथाः सतूर्या
न हीदृशा लम्बनीया मनुष्यैः ।
आभिर्मत्प्रताभिः परिचारयस्व
नचिकेतो मरणं मानुप्राक्षीः ॥ 25 ॥

*Ye Ye Kaamaa Durlabhaa Martyaloke Sarvaan Kaamaamsh-
chhandatah Praarthayasva; Imaa Raamaah Sarathaah Satooryaa
Na Heedrishaa Lambhaneeyaa Manushyaih; Aabhirmatprattaabhih
Parichaarayasva Nachiketo Maranam Maanupraaksheeh. (25)*

Ask for even those objects of desire that are difficult to find in this world of mortals, as you choose. Fair maidens will wait on you and you will have chariots and musical instruments such as are not obtainable by mortals. All this I offer you, but do not ask about death.

श्वोभावा मर्त्यस्य यदन्तकैतत्-
सर्वेन्द्रियाणां जरयन्ति तेजः ।
अपि सर्वं जीवितमल्पमेव
तवैव वाहास्तव नृत्यगीते ॥ 26 ॥

*Shvobhaavaa Martyasya Yadantakaitat Sarvendriyaanaam
Jarayanti Tejah; Api Sarvam Jeevitamalpameva Tavaiva Vaahaas-
tava Nrityageete. (26)*

Nachiketa said: All these things, O Death, are not everlasting and only decay the vigour of man's faculties. The whole span of life is indeed short, so keep your chariots, horses, dance and music and merry-making things with you.

न वित्तेन तर्पणीयो मनुष्यो
लप्स्यामहे वित्तमद्राक्ष्म चेत् त्वा ।
जीविष्यामो यावदीशिष्यति त्वं
वरस्तु मे वरणीयः स एव ॥ 27 ॥

*Na Vittena Tarpaneeyo Manushyo Lapsyaamahe Vittamadraakshma
Chet Tvaa; Jeevishyaamo Yaavadeeshishyasi Tvam Varastu Me
Varaneeyah Sa Eva. (27)*

Man cannot be satisfied with wealth or enjoy long life, seeing you. That boon alone which I chose is fit to be craved.

अजीर्यताममृतानामुपेत्य
जीर्यन् मर्त्यः क्वधःस्थः प्रजानन् ।
अभिध्यायन् वर्णरतिप्रमोदा-
नतिदीर्घे जीविते को रमेत ॥ 28 ॥

*Ajeeryataam Amritaanaamupetya Jeeryan Martyah Kvaadhahstah
Prajaanan; Abhidhyaayan Varnarati Pramodaa Natideerghe Jeevite
Ko Rameta. (28)*

Having known the undecaying and immortal, what decaying mortal remaining in the world below will take pleasure in a long span of life after scrutinizing the enjoyments obtained from dancing and singing?

यस्मिन्निदं विचिकित्सन्ति मृत्यो
यत्साम्पराये महति ब्रूहि नस्तत् ।
योऽयं वरो गूढमनुप्रविष्टो
नान्यं तस्मान्नचिकेता वृणीते ॥ 29 ॥

*Yasminnidam Vichikitsanti Mrityo Yat Saamparaaye Mahati Broohi
Nastat; Yoayam Varo Goodhamanupravishto Naanyam Tasmaan-
nachiketaa Vrinitee. (29)*

O Death, tell me that which people doubt on, regarding the supreme life after death. Only that boundless boon does Nachiketa crave.

SECTION 1: PART II

अन्यच्छ्रेयोऽन्यदुतैव प्रेयस्ते
 उभे नानार्थे पुरुषाँ सिनीतः ।
 तयोः श्रेय आददानस्य साधु
 भवति हीयतेऽर्थाद्य उ प्रेयो वृणीते ॥ 1 ॥

*Anyat Shreyah Anyat Utaiva Preyah Te Ubhe Naanaarthe
 Purusham Sineetah; Tayoh Shreya Aadadaanasya Saadhu Bhavati
 Heeyatearthaadya U Preyo Vrinitee. (1)*

Yama said: Worldly objects give either joy or pleasure, and both these bind man. Fortune is kind to him who chooses the joyful, but one who follows the pleasurable remains in delusion.

श्रेयश्च प्रेयश्च मनुष्यमेतस्तौ
 सम्परीत्य विविनक्ति धीरः ।
 श्रेयो हि धीरोऽभि प्रेयसो वृणीते
 प्रेयो मन्दो योगक्षेमाद् वृणीते ॥ 2 ॥

*Shreyashcha Preyashcha Manushyametau Tau Sampareetya
 Vivinakti Dheerah; Shreyo Hi Dheeroabhi Preyaso Vrinitee Preyo
 Mando Yogakshemaad Vrinitee. (2)*

The joyful and pleasurable lie before man. The wise man, after discriminating and examining them well, prefers the joyful, but the ignorant, due to greed and attachment, chooses the pleasurable.

स त्वं प्रियान् प्रियरूपाँश्च कामा-
 नभिध्यायन्नचिकेतोऽत्यस्राक्षीः ।
 नैताँ सृङ्कां वित्तमयीमवाप्तो
 यस्याँ मज्जन्ति बहवो मनुष्याः ॥ 3 ॥

Sa Tvam Priyaan Priyaroopaanshcha Kaamaan Abhidhyaayan Nachiketoatyasraaksheeh; Naitaam Srinkaam Vittamayeemavaapto Yasyaam Majjanti Bahavo Manushyaah. (3)

O Nachiketa, you have discarded all the objects of desire and things pleasurable in appearance, not judging them at their face value. You have not taken to the miry path of wealth in which many mortals sink.

दूरमेते विपरीते विषूची
अविद्या या च विद्येति ज्ञाता ।
विद्याभीप्सिनं नचिकेतसं मन्ये
न त्वा कामा बहवोऽलोलुपन्त ॥ 4 ॥

Dooramete Vipareete Vishoochee Avidyaa Yaa Cha Vidyeti Jnaataa; Vidyaabheepsinam Nachiketasam Manye Na Tvaa Kaamaa Bahavoalolupanta. (4)

Ignorance and knowledge are quite different, leading to opposite results. They are wide apart from each other. Nachiketa, you I consider a deserving aspirant for knowledge because even an abundance of enjoyable things could not tempt you.

अविद्यायामन्तरे वर्तमानाः
स्वयं धीराः पण्डितम्मन्यमानाः ।
दन्द्रम्यमाणाः परियन्ति मूढा
अन्धेनैव नीयमाना यथान्धाः ॥ 5 ॥

Avidyaayaamantare Vartamaanaah Svayam Dheeraah Panditam Manyamaanaah; Dandramyamaanaah Pariyanti Moodhaa Andhenaiva Neeyamaanaa Yathaandhaah. (5)

The ignorant, living in the midst of ignorance, pretending to themselves they are wise and intelligent, go round and round in circles, tottering to and fro like the blind led by the blind.

न साम्परायः प्रतिभाति बालं
प्रमाद्यन्तं वित्तमोहेन मूढम् ।
अयं लोको नास्ति पर इति मानी
पुनः पुनर्वशमापद्यते मे ॥ 6 ॥

*Na Saamparaayah Pratibhaati Baalam Pramaadyantam
Vittamohena Moodham; Ayam Loko Naasti Para Iti Maanee Punah
Punarvasham Aapadyate Me. (6)*

The ignorant, deluded by wealth, never see the path of the hereafter. 'This is the only world and there is no other' – thinking like this, such foolish men become my victims.

श्रवणायापि बहुभिर्यो न लभ्यः
शृण्वन्तोऽपि बहवो यं न विद्युः ।
आश्चर्यो वक्ता कुशलोऽस्य लब्धा-
ऽऽश्चो ज्ञाता कुशलानुशिष्टः ॥ 7 ॥

*Shravanaayaapi Bahubhiryo Na Labhyah Shrinvantooapi Bahavo
Yam Na Vidyuh; Aashcharyo Vaktaa Kushaloasya Labdhaa
Aashcharyo Jnaataa Kushalaanushishtah. (7)*

There are many who never come to hear of That (the Self). There are many who, even if they hear of Him, do not understand. Wonderful is the teacher of the Self, and wonderful is he who, when taught by an able teacher, understands Him.

न नरेणावरेण प्रोक्त एष
सुविज्ञेयो बहुधा चिन्त्यमानः ।
अनन्यप्रोक्ते गतिरत्र नास्ति
अणीयान् ह्यतर्क्यमणुप्रमाणात् ॥ 8 ॥

Na Narenaavarena Prokta Esha Suvijneyo Bahudhaa Chintyamaanah; Ananyaprokte Gatiratra Naasti Aneeyaan Hyatarkyam Anupramaanaat. (8)

This Atman, being subtler than the subtlest and beyond arguments, can never be grasped if taught by an unrealized man, because it should be thought of in certain ways. But when it is taught by a realized teacher, there will be no doubts.

नैषा तर्केण मतिरापनेया
प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ ।
यां त्वमापः सत्यधृतिर्बतासि
त्वादृङ् नो भूयान्नचिकेतः प्रष्टा ॥ 9 ॥

Naishaa Tarkena Matiraapaneyaa Proktaanyenaiva Sujnaanaaya Preshtha; Yaam Tvamaapah Satyadhritirbataasi Tvaadring No Bhooyaannachiketah Prashtaa. (9)

Knowledge of the Self cannot be acquired by mere reasoning, but it becomes easy, O Dearest One, when imparted by the seer. You are really firm in Truth, therefore you have obtained this. May we get more enquirers like you, Nachiketa.

जानाम्यहूँ शेवधिरित्यनित्यं
न ह्यध्रुवैः प्राप्यते हि ध्रुवं तत् ।
ततो मया नाचिकेतश्चितोऽग्नि-
रनित्यैर्द्रव्यैः प्राप्तवानस्मि नित्यम् ॥ 10 ॥

Jaanaamyaham Shevadhih Ityanityam Na Hyadhruvaih Praapyate Hi Dhruvam Tat; Tato Mayaa Naachiketashchito Agnih Anityah Dravyaih Praaptavaanasmī Nityam. (10)

I know that treasure does not endure, for the eternal is not attained by the non-eternal, yet I attained the relatively eternal by sacrificing the perishable objects in the Nachiketa fire.

कामस्याप्तिं जगतः प्रतिष्ठां
क्रतोरनन्त्यमभयस्य पारम् ।
स्तोममहदुरुगायं प्रतिष्ठां
दृष्ट्वा धृत्या धीरो नचिकेतोऽत्यस्राक्षीः ॥ 11 ॥

Kaamasyaaptim Jagatah Pratishthaam Kratoranantyam Abhayasya Paaram; Stomamahat Urugaayam Pratishthaam Drishtvaa Dhrityaa Dheero Nachiketah Atyasraaksheeh. (11)

Complete fulfilment of desires, the dominion of the world, the endless rewards of sacred rites, the power of fearlessness, fame, and great and wide expanses, all these you considered with a calm mind and, being intelligent, O Nachiketa, you have renounced all with firm determination.

तं दुर्दर्शं गूढमनुप्रविष्टं
गुहाहितं गह्वरेष्ठं पूराणम् ।
अध्यात्मयोगाधिगमेन देवं
मत्वा धीरो हर्षशोकौ जहाति ॥ 12 ॥

Tam Durdarsham Goodham Anupravishtam Guhaahitam Gahvareshtam Pooraanam; Adhyaatmayogaadhigamena Devam Matvaa Dheero Harshashokau Jahaati. (12)

The wise man abandons both joy and sorrow by meditation on the Self, that ancient luminous one, difficult to perceive, subtle and unfathomable, who is seated in the heart cave in the body.

एतच्छ्रुत्वा सम्परिगृह्य मर्त्यः
प्रवृह्य धर्म्यमणुमेतमाप्य ।
स मोदते मोदनीयं हि लब्ध्वा
विवृतं सन्न नचिकेतसं मन्ये ॥ 13 ॥

*Etachchhrutvaa Samparigrihya Martyah Pravrihya
Dharmyamanum Etamaapya; Sa Modate Modaneeyam Hi
Labdhvaa Vivritam Sadma Nachiketasam Manye. (13)*

Having heard and well grasped the Self, the mortal, after separating the virtuous from the impure and discovering the subtle Self, rejoices indeed, because he has achieved the real cause of all rejoicing. I think the house of Brahman is wide open for you, O Nachiketa.

अन्यत्र धर्मादन्यत्राधर्मादन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ 14 ॥

*Anyatra Dharmaadanyatra Adharmaat Aanyatraasmaat
Kritaakritaat; Anyatra Bhootaachcha Bhavyaachcha Yattatpashyasi
Tadvada. (14)*

Nachiketa said: Tell me about That, which you see as different from good and evil, cause and effect, and past and future.

सर्वे वेदा यत् पदमामनन्ति
तपाँहि सर्वाणि च यद् वदन्ति ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति
तत्ते पदं संग्रहेण ब्रवीम्यमित्येतत् ॥ 15 ॥

*Sarve Vedaas Yat Padamaamananti Tapaamsi Sarvaani Cha Yad
Vadanti; Yadichchhanto Brahmacharyam Charanti Tat Te Padam
Sangraheena Braveemyomityetat. (15)*

Yama replied: That goal which all the scriptures praise, the object of all penance, and the self-controlled life devoted to austerity and knowledge, that goal, in short, is Om.

एतद्ध्येवाक्षरं ब्रह्म एतद्ध्येवाक्षरं परम् ।
एतद्ध्येवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् ॥ 16 ॥

*Etaddhyevaaksharam Brahma Etaddhyevaaksharam Param;
Etaddhyevaaksharam Jnaatvaa Yo Yadichchhati Tasya Tat. (16)*

The word Om is indeed the Brahman and this word is Supreme. One who knows this word obtains whatever he wants.

एतदालम्बनं श्रेष्ठमेतदालम्बनं परम् ।
एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते ॥ 17 ॥

*Etadaalambanam Shreshtham Etadaalambanam Param;
Etadaalambanam Jnaatvaa Brahmaloke Maheeyate. (17)*

This path is the highest, and the foundation. One who knows Om is worshipped in the heaven of Brahman.

न जायते म्रियते वा विपश्चि-
न्नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥ 18 ॥

*Na Jaayate Mriyate Vaa Vipashchit Naayam Kutashchinna
Babhoova Kashchit; Ajo Nityah Shaashvatoayam Puraano Na
Hanyate Hanyamaane Shareere. (18)*

The intelligent soul is not born, nor does he die. He did not arise from anything, nor has anything come into being from him. He is unborn, eternal and undecaying. When the body is slain with weapons, he remains unaffected.

हन्ता चेन्मन्यते हन्तुँ हतश्चेन्मन्यते हतम् ।
उभौ तौ न विजानीतो नायँ हन्ति न हन्यते ॥ 19 ॥

*Hantaa Chenmanyate Hantum Hatashchenmanyate Hatam;
Ubhau Tau Na Vijaaneeto Naayam Hanti Na Hanyate. (19)*

If the killer thinks that he kills, or the killed that he is killed,
both do not know. Neither does he kill, nor is he killed.

अणोरणीयान्महतो महीया-
नात्मास्य जन्तोर्निहितो गुहायाम् ।
तमक्रतुः पश्यति वीतशोको
धातुप्रसादान्महिमानमात्मनः ॥ 20 ॥

*Anoraneeyaan Mahato Maheeyaan Aatmaasya Jantornihito
Guhaayaam; Tamakratuh Pashyati Veetashoko
Mahimaanamaatmanah. (20)*

The Atman, subtler than the subtlest and greater than the
greatest, dwells in the heart of every living being. One who is
desireless and free from anxiety realizes the glorious Atman
through the purity of senses and mind and becomes free
from sorrow.

आसीनो दूरं व्रजति शयानो याति सर्वतः ।
कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति ॥ 21 ॥

*Aaseeno Dooram Vrajati Shayaano Yaati Sarvatah; Kastam
Madaamadam Devam Madanyo Jnaatumarhati. (21)*

While at rest He goes afar, while motionless He moves
everywhere. Who but the purest of the pure can know that
radiant God who is both joyful and joyless.

अशरीरं शरीरेष्वनवस्थेष्ववस्थितम् ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ 22 ॥

Ashareeram Shareereshu Anavastheshu Avasthitam; Mahaantam Vibhumaatmaanam Matvaa Dheero Na Shochati. (22)

The wise man does not grieve, having known the bodiless, all-pervading and great, seated firmly in perishable bodies.

नायमात्मा प्रवचनेन लभ्यो
न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्य-
स्तस्यैष आत्मा विवृणुते तनूँस्वाम् ॥ 23 ॥

Naayamaatmaa Pravachanena Labhyo Na Medhayaa Na Bahunaa Shrutena; Yamevaisha Vrinute Tena Labhya Stasyaisha Aatmaa Vivrinute Tanoom Svam. (23)

The Atman cannot be known through the study of scriptures, or by much learning or intelligence. He is attained by him alone who chooses Him. To him alone does the Atman reveal His own Truth.

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।
नाशान्तमानसो वापि प्रज्ञानेनैनमाप्नुयात् ॥ 24 ॥

Naavirato Dushcharitaannaashaanto Naasamaahitah; Naashaantamaanaso Vaapi Prajnaanenainamaapnuyaat. (24)

One who has not kept himself aloof from doing sinful acts, nor controlled his senses, and has not a peaceful and one-pointed mind, can never attain the Atman through knowledge.

यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः ।
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥ 25 ॥

*Yasya Brahma Cha Kshatram Cha Ubhe Bhavata Odanah;
Mrityuryasya Upasechanam Ka Itthaa Veda Yatra Sah. (25)*

Who can say where that Atman is, whose food is priests and warriors and whose condiment is death?

SECTION 1: PART III

ऋतं पिबन्तौ सुकृतस्य लोके
गुहां प्रविष्टौ परमे परार्धे ।
छायातपौ ब्रह्मविदो वदन्ति
पञ्चाग्नयो ये च त्रिणाचिकेताः ॥ 1 ॥

*Ritam Pibantau Sukritasya Loke Guhaam Pravishtau Param
Paraardhe; Chhaayaatapau Brahmarvido Vadanti Panchaagnayo
Ye Cha Trinaachiketaah. (1)*

There are two in this body who are the enjoyers, lodged in the cavity of the heart, the seat of the Supreme. The knower of Brahman and the performer of the fivefold fires and the threefold Nachiketa fire sacrifice call them light and shade.

यः सेतुरीजानानामक्षरं ब्रह्म यत् परम् ।
अभयं तितीर्षतां पारं नाचिकेतूँ शकेमहि ॥ 2 ॥

*Yah Setureejaanaanaam Aksharam Brahma Yat Param; Abhayam
Titeershataam Paaram Naachiketam Shakemahi. (2)*

We have told of both the Nachiketa fire sacrifice, which is the bridge across the ocean of life for all sacrificers, and also of the undecaying supreme Brahman, the fearless and the ultimate refuge.

आत्मानूर्थिनं विद्धि शरीरूर्थमेव तु ।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥ 3 ॥

*Aatmaanam Rathinam Viddhi Shareeram Rathameva Tu; Buddhim
Tu Saarathim Viddhi Manah Pragrahameva Cha. (3)*

Know that the Atman sitting within is the master of the chariot which is the body, know the pure discriminating intellect to be the charioteer and the mind as the reins.

इन्द्रियाणि हयानाहुर्विषयाँस्तेषु गोचरान् ।
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥ 4 ॥

Indriyaani Hayaanaahurvishayaamsteshu Gocharaan; Aatmendriya-manoyuktam Bhoktetyaahurmaneeshinah. (4)

The senses are called the horses, and their sense objects the roads. The wise know He is the enjoyer when He is united with the body, the senses and the mind.

यस्त्वविज्ञानवान् भवत्ययुक्तेन मनसा सदा ।
तस्येन्द्रियाण्यवश्यानि दुष्टाश्वा इव सारथेः ॥ 5 ॥

*Yastvavijnaanavaan Bhavatyayuktena Manasaa Sadaa;
Tasyendriyaanyavashyaani Dushtaashvaa Iva Saaratheh. (5)*

One whose mind is always unrestrained and does not have discrimination, his senses are uncontrollable like horses of a charioteer which are vicious.

यस्तु विज्ञानवान् भवति युक्तेन मनसा सदा ।
तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथेः ॥ 6 ॥

*Yastu Vijnaanavaan Bhavati Yuktena Manasaa Sadaa;
Tasyendriyaani Vashyaani Sadashvaa Iva Saaratheh. (6)*

But one whose mind is always under control and has correct understanding, his senses are controllable like the horses of a charioteer which are disciplined.

यस्त्वविज्ञानवान् भवत्यमनस्कः सदाशुचिः ।
न स तत्पदमाप्नोति सँ-सारं चाधिगच्छति ॥ 7 ॥

Yastvavijnaanavaan Bhavatyamanaskah Sadaashuchih; Na Sa Tat Padamaapnoti Samsaaram Chaadhigachchhati. (7)

And he who has no right discrimination, who is thoughtless, impure and unsteady of mind, he never reaches the goal but moves in the round of birth and death.

यस्तु विज्ञानवान् भवति समनस्कः सदा शुचिः ।
स तु तत्पदमाप्नोति यस्माद् भूयो न जायते ॥ 8 ॥

Yastu Vijnaanavaan Bhavati Samanaskah Sadaa Shuchih; Sa Tu Tat Padamaapnoti Yasmaad Bhooyo Na Jaayate. (8)

But he who has correct understanding, who is ever pure and whose mind is well controlled, reaches that goal from where none is again born.

विज्ञानसारथिर्यस्तु मनःप्रग्रहवान् नरः ।
सोऽध्वनःपारमाप्नोति तद्विष्णोः परमं पदम् ॥ 9 ॥

Vijnaanasaarathiryastu Manahpragrahavaan Narah; Soadhvanah Paaramaapnoti Tad Vishnoh Paramam Padam. (9)

That man who has keen intelligence for his charioteer, a well-balanced mind for his reins, reaches the end of the journey, which is the Supreme place.

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान् परः ॥ 10 ॥

Indriyebhyah Paraa Hyarthaa Arthebhyashcha Param Manah; Manasastu Paraa Buddhirbuddheraatmaa Mahaan Parah. (10)

The sense objects are superior to the senses, the mind is superior to the sense objects and intellect is superior to the mind. Beyond the intellect is the great soul (Self).

महतः परमव्यक्तमव्यक्तात् पुरुषः परः ।
पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ 11 ॥

*Mahatah Paramavyaktam Avyaktaat Purushah Parah; Purushaanna
Param Kinehit Saa Kaashthaa Saa Paraa Gatih. (11)*

The Unmanifest is superior to the great Atman, and the Purusha is superior to the Unmanifest. Nothing is superior to the Purusha. That is the end, the highest goal.

एष सर्वेषु भूतेषु गूढोत्मा न प्रकाशते ।
दृश्यते त्वग्रयया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ 12 ॥

*Esha Sarveshu Bhooteshu Goodhotmaa Na Prakaashate; Drishyate
Tvagryayaa Buddhyaa Sookshmayaa Sookshmadarshibhih. (12)*

This Atman, hidden in all things, does not reveal Himself to all, but is perceived by those subtle seers through their keen and subtle intellect.

यच्छेद्वाङ्मनसी प्राज्ञस्तद्यच्छेज्ज्ञान आत्मनि ।
ज्ञानमात्मनि महति नियच्छेत्तद्यच्छेच्छान्त आत्मनि ॥ 13 ॥

*Yachchhed Vaan Manasee Praajnstad Yachchhejjnaana Aatmani;
Jnaanamaatmani Mahati Niyachchhet Tad Yachchhechchhaanta
Aatmani. (13)*

The wise man should merge speech in mind, mind in intellect, intellect in the great Self (Atman), and the great Self in the peaceful Self.

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।
क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ॥ 14 ॥

*Uttishthata Jaagrata Praapya Varaan Nibodhata; Kshurasya
Dhaaraa Nishitaa Duratyayaa Durgam Pathastat Kavayo Vadanti.
(14)*

Awake, arise! Learn this wisdom from the great ones. As narrow as the razor's edge is that path, difficult to traverse and hard to tread, say the wise.

अशब्दमस्पर्शमिरूपमव्ययं
तथारसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं
निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ 15 ॥

Ashabdam Asparsham Aroopam Avyayam Tathaarasam Nityam Agandhavachcha Yat; Anaadyanantam Mahatah Param Dhruvam Nichaayya Tanmृत्युमुखात् Pramuchyate. (15)

One who has realized That (Atman) which is soundless, intangible, formless, undiminishing, tasteless and odourless, eternal, without beginning or end, transcendental and unchanging, is released from the jaws of death.

नाचिकेतमुपाख्यानं मृत्युप्रोक्तं सनातनम् ।
उक्त्वा श्रुत्वा च मेधावी ब्रह्मलोके महीयते ॥ 16 ॥

Naachiketamupaakhyaanam Mrityuproktam Sanaatanam; Uktvaa Shrutvaa Cha Medhaavee Brahmaloke Maheeyate. (16)

That intelligent one who hears or narrates this ancient story of Nachiketa and the instruction of Yama will be glorified in the heaven of Brahman.

य इमं परमं गुह्यं श्रावयेद् ब्रह्मसंसदि ।
प्रयतः श्राद्धकाले वा तदानन्त्याय कल्पते ।
तदानन्त्याय कल्पत इति ॥ 17 ॥

Ya Imam Paramam Guhyam Shraavayed Brahma Sansadi; Prayatah Shraaddhakaale Vaa Tadaanantyaaya Kalpate; Tadaanantyaaya Kalpata Iti. (17)

One who with great devotion repeats this great secret before an assembly of priests or during a ceremony to the ancestors thereby attains eternal reward, immortality.

SECTION 2: PART I

पराञ्चि खानि व्यतृणत् स्वयंभू-
स्तस्मात्पराङ्पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्ष-
दावृत्तचक्षुरमृतत्वमिच्छन् ॥ 1 ॥

Paraanchi Khaani Vyatrinat Svayambhoo Stasmaat Paraan Pashyati Naantaraatman; Kashchiddheerah Pratyagaatmaanamaikshad Aavrittachakshuramritatvamichchhan. (1)

The Self-existent Lord of all things created the sense organs with a powerful tendency to go outwards, and thus man sees external objects and not the internal Self. Yet there are a few wise men who, desiring immortality, turn their entire attention within and see the inner Atman.

पराचः कामाननुयन्ति बाला-
स्ते मृत्योर्यन्ति विततस्य पाशम् ।
अथ धीरा अमृतत्वं विदित्वा
ध्रुवमध्रुवेष्विह न प्रार्थयन्ते ॥ 2 ॥

Paraachah Kaamaananuyanti Baalaaste Mrityoryanti Vitatasya Paasham; Atha Dheeraa Amritatvam Veditvaa Dhruva-madhruveshviha Na Praarthayante. (2)

The ignorant and child-like run after external pleasures and fall into the widespread traps of death, but the wise, having known That which is immortal and eternal in the midst of impermanent objects, do not care for the sensory pleasures in this world.

येन रूपं रसं गन्धं शब्दान्स्पर्शाँश्च मैथुनान् ।
एतेनैव विजानाति किमत्र परिशिष्यते ॥ एतद्वै तत् ॥ 3 ॥

*Yena Roopam Rasam Gandham Shabdaan Sparshaamshcha
Maithunaan; Etenaiva Vijaanaati Kimatra Parishishyate. Etadvai
Tat. (3)*

To that Atman by which one perceives form, taste, smell, sound, touch and sexual pleasure, there is nothing unknown in this world. This is verily That (Atman, you ought to know).

स्वप्नान्तं जागरितान्तं चोभौ येनानुपश्यति ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ 4 ॥

*Svapnaantam Jaagaritaantam Chobhau Yenaanupashyati;
Mahaantam Vibhumaatmaanam Matvaa Dheero Na Shochati. (4)*

The wise man does not grieve, having realized that great and all-pervading Atman through which he perceives the things of the waking state and of dreams.

य इमं मध्वदं वेद आत्मानं जीवमन्तिकात् ।
ईशानं भूतभव्यस्य न ततो विजुगुप्सते ॥ एतद्वै तत् ॥ 5 ॥

*Ya Imam Madhavadam Veda Aatmaanam Jeevamantikaat;
Eeshaanam Bhootabhavyasya Na Tato Vijugupsate. Etadvai Tat. (5)*

One who knows this Atman, the enjoyer of nectar, very close, and the Lord of the past and the future, does not fear. This is verily That.

यः पूर्वं तपसो जातमद्भ्यः पूर्वमजायत ।
गुहां प्रविश्य तिष्ठन्तं यो भूतेभिर्व्यपश्यत् ॥ एतद्वै तत् ॥ 6 ॥

*Yah Poorvam Tapaso Jaatamadbhyah Poorvamajaayata; Guhaam
Pravishya Tishthantam Yo Bhootebhirvyapashyat. Etadvai Tat. (6)*

He who was born from austerity in ancient times, was born of waters in ancient times, who stays, having entered the secret place (of the heart) and looked forth through beings. This is verily That.

या प्राणेन सम्भवत्यदितिर्देवतामयी ।
गुहां प्रविश्य तिष्ठन्तीं या भूतेभिर्व्यजायत ॥ एतद्वै तत् ॥ 7 ॥

Yaa Praanena Sambhavati Aditirdevataamayee; Guhaam Pravishya Tishthanteem Yaa Bhootebhirvyajaayata. Etadvai Tat. (7)

One who knows that One, who is manifested in the form of prana and the presiding deities of the sense organs, who is self-created in the elements and who resides in the heart cavity, verily knows the Brahman. This is verily That.

अरण्योर्निहितो जातवेदा गर्भ इव सुभृतो गर्भिणीभिः ।
दिवे दिव ईड्यो जागृवद्भिर्हविष्मद्भिर्मनुष्येभिरग्निः ॥ एतद्वै तत् ॥ 8 ॥

Aranyornihito Jaatavedaa Garbha Iva Subhrito Garbhineebhih; Dive Diva Eedyo Jaagrivadbhih Havishmadbhih Manushyebhiragnih. Etadvai Tat. (8)

The sacrificial fire lodged between the two pieces of wood, like the foetus in the womb of the mother, which is worshipped daily by sages and householders, is that same One. This is verily That.

यतश्चोदेति सूर्योऽस्तं यत्र च गच्छति ।
तं देवाः सर्वे अर्पितास्तदु नात्येति कश्चन ॥ एतद्वै तत् ॥ 9 ॥

Yatashchodeti Sooryoastam Yatra Cha Gachchhati; Tam Devaah Sarve Arpitaastadu Naatyeti Kashchana. Etadvai Tat. (9)

That whence the sun rises and where it merges again, in That all the gods are fixed and no one goes beyond That. This is verily That.

यदेवेह तदमुत्र यदमुत्र तदन्विह ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ 10 ॥

Yadeveha Tadamutra Yadamutra Tadanviha; Mrityoh Sa Mrityumaapnoti Ya Iha Naaneva Pashyati. (10)

Whatever is here in this world is also there in the Brahman and whatever is there is likewise here. One who sees difference here undergoes various births and deaths.

मनसैवेदमाप्तव्यं नेह ननास्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ 11 ॥

Manasaivedamaaptavyam Neha Nanaasti Kinchana; Mrityoh Sa Mrityum Gachchhati Ya Iha Naaneva Pashyati. (11)

This the mind alone can realize and then there seems no difference at all. One who sees any difference here goes from death to death.

अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ।
ईशानो भूतभव्यस्य न ततो विजुगुप्सते ॥ एतद्वै तत् ॥ 12 ॥

Angushthamaatrah Purusho Madhya Aatmani Tishthati; Eeshaano Bhootabhavyasya Na Tato Vijugupsate. Etadvai Tat. (12)

The Purusha, the size of a thumb, resides in the physical heart. He is the Lord of the past and future and after knowing Him one fears no more. This is verily That.

अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः ।
ईशानो भूतभव्यस्य स एवाद्य स उ श्वः ॥ एतद्वै तत् ॥ 13 ॥

Angushthamaatrah Purusho Jyotirivaadhoomakah; Eeshaano Bhootabhavyasya Sa Evaadya Sa U Shvah. Etadvai Tat. (13)

The Purusha, the size of a thumb, the Lord of the past and future, is like a flame without smoke. He exists today and will be tomorrow. This is verily That.

यथोदकं दुर्गे वृष्टं पर्वतेषु विधावति ।
एवं धर्मान् पृथक् पश्यंस्तानेवानुविधावति ॥ 14 ॥

Yathodakam Durge Vrishtam Parvateshu Vidhaavati; Evam Dharmaan Prithak Pashyanstaanevaanuvividhaavati. (14)

As rainwater having fallen on the mountain top runs down with great force, scattering rocks and laying waste hillsides, so also one who sees difference in the objects verily runs after them on all sides.

यथोदकं शुद्धे शुद्धमासिक्तं तादृगेव भवति ।
एवं मुनेर्विजानत आत्मा भवति गौतम ॥ 15 ॥

Yathodakam Shuddhe Shuddhamaasiktam Taadrigeva Bhavati; Evam Munervijaanata Aatmaa Bhavati Gautama. (15)

As pure water poured into pure water becomes the same, so does the Self of the man of knowledge, O Nachiketa.

SECTION 2: PART II

पुरमेकादशद्वारमजस्यावक्रचेतसः ।
अनुष्ठाय न शोचति विमुक्तश्च विमुच्यते ॥ एतद्वै तत् ॥ 1 ॥

Puramekaadashadvaaram Ajasyaavakrchetasah; Anushtthaaya Na Shochati Vimuktashcha Vimuchyate. Etadvai Tat. (1)

The city of the unborn (Brahman), whose consciousness is constant, has eleven gates. Meditating on Him, one grieves no more and, liberated from the bonds of ignorance, one becomes free. This is verily That.

हँसः शुचिषद् वसुरन्तरिक्षस-
द्धोता वैदिषदतिथिर्दुरोणसत् ।
नृषद् वरसदृतसद् व्योमसदब्जा
गोजा ऋतजा अद्रिजा ऋतं बृहत् ॥ 2 ॥

Hamsah Shuchishad Vasurantarikshasat Hotaa Vedishadatithih Duronasad; Nrishad Varasadritasad Vyomasadabjaa Gojaa Ritajaa Adrijaa Ritam Brihat. (2)

He is the sun in the heaven, the air in the sky, the fire on the earth, the guest in the sacrificial jar (house). He is living in man, in gods, in sacrifice and in the sky. He is born in water, in earth, in mountains and in sacrifice. He is the true and the great.

ऊर्ध्वं प्राणमुन्नयत्यपानं प्रत्यगस्यति ।
मध्ये वामनमासीनं विश्वे देवा उपासते ॥ 3 ॥

Oordhvam Praanamunnayati Apaanam Pratyagasyati; Madhye Vaamanamaaseenam Vishve Devaa Upaasate. (3)

He sends prana upwards and throws apana downwards. All gods worship that adorable one seated in the centre.

अस्य विस्त्रंसमानस्य शरीरस्थस्य देहिनः ।
देहिद्विमुच्यमानस्य किमत्र परिशिष्यते ॥ एतद्वै तत् ॥ 4 ॥

Asya Visramsamaanasya Shareerasthasya Dehinah; Dehaad Vimuchyamaanasya Kimatra Parishishyate. Etadvai Tat. (4)

When this Atman, the dweller in the body, leaves the body, what indeed remains in the body? This is verily That.

न प्राणेन नापानेन मर्त्यो जीवति कश्चन ।
इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ ॥ 5 ॥

Na Praanena Naapaanena Martyo Jeevati Kashchana; Itarena Tu Jeevanti Yasminnetaavupaashritau. (5)

No mortal lives by prana and apana (inflowing and outflowing breath), but there is some other on whom these two depend and all live.

हन्त ते इदं प्रवक्ष्यामि गुह्यं ब्रह्म सनातनम् ।
यथा च मरणं प्राप्य आत्मा भवति गौतम ॥ 6 ॥

Hanta Te Idam Pravakshyaami Guhyam Brahma Sanaatanam; Yathaa Cha Maranam Praapya Aatmaa Bhavati Gautama. (6)

I shall explain further, O Nachiketa, the mysterious, eternal Brahman and what happens to the Self after death.

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।
स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ॥ 7 ॥

Yonimanye Prapadyante Shareeratvaaya Dehinah; Sthaanumanye Anusanyanti Yathaakarma Yathaashrutam. (7)

According to their karma and evolution, souls enter a womb to take bodily form, or they enter into plant life.

य एष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्ममाणः ।
तदेव शुक्रं तद् ब्रह्म तदेवामृतमुच्यते ॥
तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन ।
एतद् वै तत् ॥ 8 ॥

*Ya Esha Supteshu Jaagarti Kaamam Kaamam Purusho
Nirmimaanah; Tadeva Shukram Tad Brahma Tadevaamrita-
muchyate. Tasminllokaah Shritaah Sarve Tadu Naatyeti Kashchana;
Etad Vai Tat. (8)*

The Purusha, who remains awake while all sleep, creates all kinds of desires. He is verily called the Pure, the Brahman, the Immortal. He is the support of all the worlds, and no one goes beyond That. This is verily That.

अग्निर्यथैको भुवनं प्रविष्टो
रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा
रूपं रूपं प्रतिरूपो बहिश्च ॥ 9 ॥

*Agniryathaiko Bhuvanam Pravishto Roopam Roopam Pratiroopo
Babhoova; Ekastathaa Sarvabhootaantaraatmaa Roopam Roopam
Pratiroopo Bahishcha. (9)*

Just as fire, though one, having entered the world, adopts the shapes of the different objects it burns, similarly, the one Atman of all living things, though one, assumes the forms of the various objects He enters (as breath), and He exists also beyond.

वायुर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥ 10 ॥

*Vaayuryathaiko Bhuvanam Pravishto Roopam Roopam Pratiroopo
Babhoova; Ekastathaa Sarvabhootaantaraatmaa Roopam Roopam
Pratiroopo Bahishcha. (10)*

Just as the air, though one, having entered the world, adopts the shapes of the different objects it enters, similarly, the one Atman of all living things, though one, assumes the forms of the various objects He enters, and He also exists beyond.

सूर्यो यथा सर्वलोकस्य चक्षुर्न लिप्यते चाक्षुषैर्बाह्यदोषैः ।
एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥ 11 ॥

Sooryo Yathaa Sarvalokasya Chakshuh Na Lipyate Chaakshu-shairbaahyadoshaih; Ekastathaa Sarvabhootaantaraatmaa Na Lipyate Lokaduhkhena Baahyah. (11)

Just as the sun, the eye of the universe, is not at all affected by the defects of the eye or the external impurities of the objects, similarly, the one Atman abiding in all living things is not the least affected by the miseries of the world.

एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम् ॥ 12 ॥

Eko Vashee Sarvabhootaantaraatmaa Ekam Roopam Bahudhaa Yah Karoti; Tamaatmasthan Yeanupashyanti Dheeraasteshaam Sukham Shaashvatam Netareshaam. (12)

The supreme ruler and soul of all living things is One, and out of His Oneness He makes the various forms. Those wise men who realize Him within their Self enjoy infinite bliss, and none else.

नित्यो नित्यानां चेतनश्चेतनाना-
मेको बहूनां यो विदधाति कामान् ।
तमात्मस्थं येऽनुपश्यन्ति धीरा-
स्तेषां शान्तिः शाश्वती नेतरेषाम् ॥ 13 ॥

Nityo Nityaanaam Chetanashchetanaanaam Eko Bahoonaam Yo Vidadhaati Kaamaan; Tamaatmasthan Yeanupshyanti Dheeraah Teshaam Shaantih Shaashvatee Netareshaam. (13)

The wise, who realize the Self as the everlasting among those who seem to be constant, the consciousness of the conscious which, though one, accomplishes the desires of the many, and as living within their Self, enjoy eternal peace, and none else.

तदेतदिति मन्यन्तेऽनिर्देश्यं परमं सुखम् ।
कथं नु तद्विजानीयां किमु भाति विभाति वा ॥ 14 ॥

Tadetaditi Manyante Anirdeshyam Paramam Sukham; Katham Nu Tadvijaaneeyaam Kimu Bhaati Vibhaati Vaa. (14)

The sages realize that indescribable supreme joy in This is That. How shall I know That? Is its splendour its own, or does it reflect the glory of another?

न तत्र सूर्यो भाति न चन्द्रतारकं
नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं
तस्य भासा सर्वमिदं विभाति ॥ 15 ॥

Na Tatra Sooryo Bhaati Na Chandrataarakam Nema Vidyuto Bhaanti Kutoayamagnih; Tameva Bhaantamanubhaati Sarvam Tasya Bhaasaa Sarvamidam Vibhaati. (15)

The light of the sun does not go there, nor of the moon, stars or lightning, and least of all of fire. When He shines, everything shines. By His light all this is lit.

SECTION 2: PART III

ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः ।
 तदेव शुक्रं तद् ब्रह्म तदेवामृतमुच्यते ।
 तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥ 1 ॥

Oordhvamooloavaakshaakha Eshoashvatthah Sanaatanah; Tadeva Shukram Tad Brahma Tadevaamritamuchyate; Tasminllokaah Shritaah Sarve Tadu Naatyeti Kashchana. Etad Vai Tat. (1)

This is that ancient ashvattha tree whose roots are above and branches below. That is verily the Pure, the Brahman, the Immortal. All the worlds derive from That, and none go beyond That. This is verily That.

यदिदं किं च जगत्सर्वं प्राण एजति निःसृतम् ।
 महद्भयं वज्रमुद्यतं य एतद्विदुर्मृतास्ते भवन्ति ॥ 2 ॥

Yadidam Kim Cha Jagat Sarvam Praana Ejati Nihsritam; Mahadbhayam Vajramudyatam Ya Etad Viduramritaaste Bhavanti. (2)

This entire universe emerged from the Brahman and moves in prana, which is the supreme Brahman. He is terrible like the raised thunderbolt. Those who know this become immortal.

भयादस्याग्निस्तपति भयात् तपति सूर्यः ।
 भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः ॥ 3 ॥

Bhayaat Asyaagnistapati Bhayaat Tapati Sooryah; Bhayaadindrashcha Vaayushcha Mrityurdhaavati Panchamah. (3)

From fear of the Brahman fire burns, the sun gives light, and from fear Indra, Vayu and Death, the fifth, fulfil their tasks.

इह चेदशकद् बोद्धुं प्राक् शरीरस्य विस्त्रसः ।
ततः सर्गेषु लोकेषु शरीरत्वाय कल्पते ॥ 4 ॥

Iha Chedashakad Boddhum Praak Shareerasya Visrasah; Tatah Sargeshu Lokeshu Shareeratvaaya Kalpate. (4)

If one realizes Him before the fall of the body, he becomes free from the bondage of the world; otherwise he again takes bodily form in the worlds of creation.

यथाऽऽदर्शे तथाऽऽत्मनि यथा स्वप्ने तथा पितृलोके ।
यथाप्सु परीव ददृशे तथा गन्धर्वलोके छायातपयोरिव ब्रह्मलोके ॥ 5 ॥

Yathaa Aadarshe Tathaa Aatmani Yatha Svapne Tathaa Pitriloke; Yathaapsu Pareeva Dadrishe Tathaa Gandharvaloke Chhaayaatapayoriva Brahmaloke. (5)

Brahman is seen in the Self as in a mirror, in the world of the ancestors as in a dream, in the world of the gandharvas (celestial beings) as in water, and in the world of Brahman as light from shade.

इन्द्रियाणां पृथग्भावमुदयास्तमयौ च यत् ।
पृथगुत्पद्यमानानां मत्वा धीरो न शोचति ॥ 6 ॥

Indriyaanaam Prithagbhaavam Udayaastamayau Cha Yat; Prithagutpadyamaanaanaam Matvaa Dheero Na Shochati. (6)

A wise man, having known the distinct and separate nature of the senses and their active and dormant states, grieves no more.

इन्द्रियेभ्यः परं मनो मनसः सत्त्वमुत्तमम् ।
सत्त्वादधि महानात्मा महतोऽव्यक्तमुत्तमम् ॥ 7 ॥

Indriyebhyah Param Mano Manasah Sattvamuttamam; Sattvaadadhi Mahaanaatmaa Mahatoavyaktamuttamam. (7)

Beyond the senses is the mind, beyond the mind is the intellect and beyond the intellect is the great Atman. Superior to the great Atman is the Unmanifest.

अव्यक्तात्तु परः पुरुषो व्यापकोऽलिङ्ग एव च ।
यं ज्ञात्वा मुच्यते जन्तुरमृतत्वं च गच्छति ॥ 8 ॥

Avyaktaat Tu Parah Purusho Vyaapakoolinga Eva Cha; Yam Jnaatvaa Muchyate Janturamritatvam Cha Bachchhati. (8)

And, verily, beyond the Unmanifest is the Supreme Purusha, all-pervading and aloof from attributes. One who knows Him becomes free and attains immortality.

न संदृशे तिष्ठति रूपमस्य
न चक्षुषा पश्यति कश्चनैनम् ।
हृदा मनीषा मनसाभिक्लृप्तो
य एतद् विदुरमृतास्ते भवन्ति ॥ 9 ॥

Na Sandrishe Tishthati Roopamasya Na Chakshushaa Pashyati Kashchanainam; Hridaa Maneeshaa Manasaabhiklripto Ya Etad Viduramritaaste Bhavanti. (9)

His form is beyond the power of vision. No one can see Him with the eyes. He is revealed by the pure intellect and the controlled mind, residing in the heart. Those who know Him become immortal.

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।
बुद्धिश्च न विचेष्टति तामाहुः परमां गतिम् ॥ 10 ॥

Yadaa Panchaavathisthante Jnaanaani Manasaa Saha; Buddhishcha Na Vicheshtati Taamaahuh Paramaam Gatim. (10)

When the five senses of perception along with the mind are at rest, and even the intellect has ceased functioning, That, sages say, is the Supreme state.

तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।
अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ॥ 11 ॥

*Taam Yogamiti Manyante Sthiraamindriyadhaaranaam;
Apramattastadaa Bhavati Yogo Hi Prabhavaapyayau. (11)*

Firm control of the senses is called yoga. One must be ever watchful, for yoga is hard to acquire and easy to lose.

नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा ।
अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते ॥ 12 ॥

*Naiva Vaachaa Na Manasaa Praaptum Shakyo Na Chakshushaa;
Asteeti Bruvatoanyatra Katham Tadupalabhyate. (12)*

That Atman cannot be reached by speech, nor by the eyes, nor even by the mind. How can That be realized but by those who say He exists?

अस्तीत्येवोपलब्धव्यस्तत्त्वभावेन चोभयोः ।
अस्तीत्येवोपलब्धस्यैव तत्त्वभावः प्रसीदति ॥ 13 ॥

Asteetyevopalabdhavyah Tattvabhaavena Chobhayoh; Asteetyevopalabdhasya Tattvabhaavah Praseedaati. (13)

The Self should be known as existing by faith, and as He really is. To one who approaches Him through faith, His true nature becomes revealed.

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥ 14 ॥

Yadaa Sarve Pramuchyante Kaamaa Yeasya Hridi Shritaah; Atha Martyoamrito Bhavatyatra Brahma Samashnute. (14)

When all desires that adhere to the heart are released here on earth, then the mortal becomes immortal and attains Brahman even here.

यदा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रन्थयः ।
अथ मर्त्योऽमृतो भवत्येतावद्ध्यनुशासनम् ॥ 15 ॥

Yadaa Sarve Prabhidyan-te Hridayasyeha Granthayah; Atha Martyoamrito Bhavatyetaavaddhyanushaasanam. (15)

When all the knots of the heart are released here on earth, then the mortal becomes immortal. This is the teaching (of Vedanta).

शतं चैका च हृदयस्य नाड्य-
स्तासां मूर्धानमभिनिःसृतैका ।
तयोर्ध्वमायन्नमृतत्वमेति
विष्वङ्ङन्या उत्क्रमणे भवन्ति ॥ 16 ॥

Shatam Chaikaa Cha Hridayasya Naadyastaasaam Moordhaanam Abhinih Sritaikaa; Tayordhvamaayannamritatvameti Vishvananyaa Utkramane Bhavanti. (16)

A hundred and one nerves emerge from the heart. Of them, one goes towards the crown of the head. When a man goes upwards by it, he attains immortality, but the other nerves lead different ways.

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा
सदा जनानां हृदये सन्निविष्टः ।
तं स्वाच्छरीरात्प्रवृहेन्मुञ्जादिवेषीकां धैर्येण
तं विद्याच्छुक्रमृतं विद्याच्छुक्रमृतमिति ॥ 17 ॥

Angushthamaatrah Purushoantaraatmaa Sadaa Janaanaam Hridaye Sannivishtah Tam Svaachchhareeraat Pravrihen-munjaadivesheekaam Dhairyena Tam Vidyaachchukramamritam Vidyaachchukramamritamiti. (17)

The Purusha, the size of a thumb, the inner Self, abides ever in the heart of all living things. One should separate Him

from the body patiently, as pith from the reed. One should know Him as pure and immortal.

मृत्युप्रोक्तां नचिकेतोऽथ लब्ध्वा
विद्यामेतां योगविधिं च कृत्स्नम् ।
ब्रह्मप्राप्तो विरजोऽभूद्विमृत्यु-
रन्योऽप्येवं यो विदध्यात्ममेव ॥ 18 ॥

*Mrityuproktaam Nachiketoatha Labdhvaa Vidyaametaam Yoga-
vidhim Cha Kritsnam; Brahmapraapto Virajobhood Vimrityuh
Anyoapyevam Yo Vidadhyaatmameva. (18)*

Nachiketa, having received this thorough instruction from Yama, and also the teaching of yoga, became free of all impurity and death and attained Brahman. Anyone who thus knows the inner Self can likewise attain Brahman.

SHANTI PATH

ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहै । तेजस्वि
नावधीतमस्तु । मा विद्विषावहै ॥

ॐ शान्तिः शान्तिः शान्तिः

*Om Saha Naavavatu; Saha Nau Bhunaktu; Saha Veeryam
Karavaavahai; Tejasvi Naavadheetamastu; Maa Vidvishaavahai.*

Om Shaantih Shaantih Shaantih.

Om. May the Lord protect both teacher and disciple, and may He cherish us both. May we work with full energy, that our study be perfect and give good results. May we never feel ill will toward the other.

Om peace, peace, peace.

Aitareya Upanishad

This short Upanishad is the part of the fourth, fifth and sixth chapters of the second Aranyaka of Aitareya Brahmana. The earlier portions of the same deal with karma along with meditation. The latter portion, mentioned in this Upanishad, directly deals with the true knowledge of Brahman, the Supreme Self, one without a second, and His identity with the individual Self.

As stated in the Vedas, in the beginning there is no creation except Atman, and that creation is willed by Him only. This whole universe is nothing but the projection of His will, based on pure consciousness; therefore, consciousness is Brahman. He has made it, right from Indra, the ruler of the gods, and Prajapati, the protector, to the smallest gross creation. He is everywhere, but devoid of all characteristics of the world, such as names, forms, activities, waking, dreaming and deep sleep states. He is fearless, decayless and deathless. To attain the Absolute, which is the chief aim of life, is not possible by any means other than true knowledge of the secondless Self. One possessing a deep, direct realization of this Atman obtains immortality.

This Upanishad, in short, is a guide to all seekers of Brahma Vidya who want to be freed from vice, passion and all sorts of impurities, and enjoy immortal bliss through knowledge of the Self.

SHANTI PATH

ॐ वाङ् मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठितमाविरावीर्म एधि ।
वेदस्य म आणीस्थः श्रुतं मे मा प्रहासीः । अनेनाधीतेनाहोरात्रान्सं-दधाम्यृतं
वदिष्यामि । सत्यं वदिष्यामि तन्मामवतु । तद्वक्तारमवतु । अवतु मामवतु
वक्तारमवतु वक्तारम् ॥

ॐ शान्तिः शान्तिः शान्तिः

*Om Vaan Me Manasi Pratishthitaa Mano Me Vaachi Pratishthitam
Aaviraaveerma Edhi; Vedasya Ma Aaneesthah Shrutam Me Maa
Prahaaseeh; Anenaadheetena Ahoraatraan Sandadhaamyritam
Vadishyaami; Satyam Vadishyaami Tanmaamavatu; Tadvaktaaram-
avatu; Avatumaamavatu Vaktaaram Avatu Vaktaaram.*

Om Shaantih Shaantih Shaantih.

Om. May my speech be fixed upon my mind and may my mind be fixed upon my speech. O Self-luminous Brahman, be Thou revealed to me. May both mind and speech make me able to understand the truth of the Vedas. May the Vedic truth be ever present in me. Day and night I shall dedicate to this endeavour. I shall think the truth and I shall speak the truth. May That (Brahman) protect me. May He protect the teacher. May He protect me. May He protect the teacher.

Om peace, peace, peace.

SECTION 1: PART I

ॐ आत्मा वा इदमेक एवाग्र आसीत् । नान्यत्किञ्चन मिषत् । स ईक्षत
लोकान्नु सृजा इति ॥ 1 ॥

*Om Aatmaa Vaa Idameka Evaagra Aaseet; Naanyat Kinchana
Mishat; Sa Eekshata Lokaannu Srijaa Iti. (1)*

Verily, in the beginning this was all Atman alone, One
without a second. Atman thought to Himself: Let me create
the world.

स इमाँल्लोकानसृजत । अम्भो मरीचीर्मरमापोऽदोऽम्भः परेण दिवं द्यौः
प्रतिष्ठान्तरिक्षं मरीचयः पृथिवी मरो या अधस्तात्ता आपः ॥ 2 ॥

*Sa Imaanllokaanasrijata; Ambho Mareecheermaramaapoadoam-
bhah Parena Divam Dyauh Pratishthaaantariksham Mareechayah
Prithivee Maro Yaa Adhastataa Aapah. (2)*

He created the worlds: Ambhas, the highest heaven; Marichi
(rays of light); Maram (death), the water. This water is above
the heaven. The heaven is its support, light rays are in the
space between (the earth and heaven). Earth is death. That
which is below is the water.

स ईक्षतेमे नु लोका लोकपालान्नु सृजा इति सोऽद्भ्य एव पुरुषं
समुद्धृत्यामूर्च्छयत् ॥ 3 ॥

*Sa Eekshateme Nu Lokaa Lokapaalaannu Srijaa Iti Soadbhya Eva
Purusham Samuddhritya Amoorchhayat. (3)*

And Atman thought: Here indeed are the created worlds.
Let me now create caretakers for them. He then made from
the waters (the five elements) the model of a human, giving
it the proper shape.

तमभ्यतपत्तस्याभितप्तस्य मुखं निरभिद्यत यथाण्डं मुखाद्वाग् वाचोऽग्निर्नासिके
निरभिद्येतां नासिकाभ्यां प्राणः प्राणाद्वायुरक्षिणी निरभिद्येतामक्षिभ्यां
चक्षुश्चक्षुष आदित्यः कर्णौ निरभिद्येतां कर्णाभ्यां श्रोत्रं श्रोत्राशिस्त्वङ्
निरभिद्यत त्वचो लोमानि लोमभ्य ओषधिवनस्पतयो हृदयं निरभिद्यत
हृदयान्मनो मनसश्चन्द्रमा नाभिर्निरभिद्यत नाभ्या अपानोऽपानान्मृत्युः शिशनं
निरभिद्यत शिशनाद्रेतो रेतस आपः ॥ ४ ॥

*Tamabhyatapat Tasyaabhitaptasya Mukham Nirabhidyaata Yathaandam
Mukhaadvaag Vaachoagnirnaasike Nirabhidyaataam Naasikaabhyaam
Praanah Praanaadvaayurakshinee Nirabhidyaataamakshibhyaam
Chakshushchakshusha Aadityah Karnau Nirabhidyaataam
Karnaabhyaam Shrotram Shrotraaddishastvan Nirabhidyaata Tvacho
Lomaani Lomabhya Oshadhivanaspatayo Hridayam Nirabhidyaata
Hridayaanmano Manasashchandramaa Naabhirnirabhidyaata
Naabhyaa Apaanoapaanaan Mrityuh Shishnam Nirabhidyaata
Shishnaadreto Retasa Aapah. (4)*

And Atman brooded over this creation like an egg, and the mouth issued from it. From the mouth came speech and from speech, fire. The two nostrils formed. From the nostrils came the faculty of smell and from the faculty of smell, prana, and from prana came air. The eyes separated off. From the eyes came the power of vision and from vision, the sun. The ears departed. From the ears came the faculty of hearing, and from hearing, the four directions. The skin formed. From skin came the sense of touch and hair, and from hair, herbs and trees. The heart came away and from the heart came mind and from mind, the moon. The navel emerged; from the navel came apana (expiration) and from apana, death. The generative organ formed and from that organ came seed, and from seed, water.

SECTION 1: PART II

ता एता देवताः सृष्टा अस्मिन् महत्यर्णवे प्रापतंस्तम-
शनायापिपासाभ्यामन्ववार्जत् ता एनमब्रुवन्नायतनं नः प्रजानीहि यस्मिन्
प्रतिष्ठिता अन्नमदामेति ॥ 1 ॥

*Taa Etaa Devataah Srishtaa Asmin Mahatyarnave Praapatans
Tam Ashanaayaapipaasaabhyaam Anvavaarjat; Taa
Enamabruvannaayatanaam Nah Prajaaneehi Yasmin Pratishthitaa
Annamadaameti. (1)*

Thus created, these Gods, the caretakers of this universe, fell
into this great endless ocean. The Lord subjected the whole
body (virat) to hunger and thirst, and the Gods prayed to the
Lord that they might be provided with a place where they
could live and eat.

ताभ्यो गामानयत्ता अब्रुवन्न वै नोऽयमलमिति ताभ्योऽश्वमानयत्ता अब्रुवन्न वै
नोऽयमलमिति ॥ 2 ॥

*Taabhyo Gaamaanayattaa Abruvarna Vai Noayamalamiti
Taabhyoashvamaanayattaa Abruvarna Vai Noayamalamiti. (2)*

He showed them the form of a cow and they said: This is not
sufficient for us. Then He showed them the form of a horse
and they said: This also is not sufficient for us.

ताभ्यः पुरुषमानयत्ता अब्रुवन् सुकृतं बतेति । पुरुषो वाव सुकृतम् । ता
अब्रवीद्यथायतनं प्रविशतेति ॥ 3 ॥

*Taabhyah Purushamaanayattaa Abruvaan Sukritam Bateti; Purusho
Vaava Sukritam; Taa Abraveedyathaayatanaam Pravishateti. (3)*

Then He showed them the form of a man and they were
glad and said: This is indeed a good form. Man is really the
image of God Himself. And He told them: Enter and occupy
your respective places.

अग्निर्वाग्भूत्वा मुखं प्राविशद्वायुः प्राणो भूत्वा नासिके प्राविशदादित्यश्चक्षुर्भूत्वाक्षिणी प्राविशशिः श्रोत्रं भूत्वा कर्णौ प्राविशन्नोषधिवनस्पतयो लोमानि भूत्वा त्वचं प्राविशंश्चन्द्रमा मनो भूत्वा हृदयं प्राविशन्मृत्युरपानो भूत्वा नाभिं प्राविशदापो रेतो भूत्वा शिशनं प्राविशन् ॥ 4 ॥

Agnirvaagbhootvaa Mukham Praavishadvaayuh Praano Bhootvaa Naasike Praavishat Aadityashchakshurbhootvaa Akshinee Praavishaddishah Shrotram Bhootvaa Karnau Praavishann Oshadhivanaspatayo Lomaani Bhootvaa Tvacham Praavishansh-chandramaa Mano Bhootvaa Hridayam Praavishannmityurapaano Bhootvaa Naabhim Pravishadaapo Reto Bhootvaa Shishnam Praavishan. (4)

Then fire entered the mouth as speech; air entered the nostrils as prana; the sun entered the eyes as vision; the deities of the four directions entered the ears as hearing; the deities of plants and trees entered the skin as hair; the moon entered the heart as mind; death entered the navel as apana (expiration); water entered the generative organ as seed.

तमशनायापिपासे अब्रुतामावाभ्यामभिप्रजानीहीति । ते अब्रवीदेतास्वेव वां देवतास्वाभजाम्येतासु भागिन्यौ करोमीति । तस्माद्यस्यै कस्यै च देवतायै हविर्गृह्यते भागिन्यावेवास्यामशनायापिपासे भवतः ॥ 5 ॥

Tamashanaayaapipaase Abrutaamaavaabhyaam Abhiprajaaneeheeti. Te Abraveedetaasveva Vaam Devataasvaabhajaamyetaasu Bhaaginyau Karomeeti. Tasmaadyasyai Kasyai Cha Devataayai Havirgrihyate Bhaaginyaaveva Asyaamashanaayaapipaase Bhavatah. (5)

Then hunger and thirst said to Him: Grant a place for us. And He replied: I grant you to these Gods and make you sharers in them. This is why, whenever oblation is offered to any of these Gods, hunger and thirst verily become shareholders in it.

SECTION 1: PART III

स ईक्षतेमे नु लोकाश्च लोकपालाश्चान्नमेभ्यः सृजा इति ॥ 1 ॥

Sa Eekshateme Nu Lokaashcha Lokapaalaashcha Annamebhyah Srijaa Iti. (1)

Then the Creator thought: Here are the worlds and their respective caretaker deities. Let me create food for them.

सोऽपोऽभ्यतपत्ताभ्योऽभितप्ताभ्यो मूर्तिरजायत। या वै सा मूर्तिरजायतानं
वै तत् ॥ 2 ॥

Soapo Abhyatapat Taabhyah Abhitaptaabhyo Moortirajaayata; Yaa Vai Saa Moortirajaayataannam Vai Tat. (2)

And He brooded over the waters (the elements) and from the water so brooded over issued form, which is verily the food.

तदेनत् सृष्टं पराडत्यजिघांसत्तद्वाचाजिघृक्षत्तन्नाशक्नोद्वाचाग्रहीतुम्
यद्धैनद्वाचाग्रहैष्यदभिव्याहृत्य हैवान्नमत्रप्स्यत् ॥ 3 ॥

Tadenat Srishtam Paraan Atyajighaansattadvaachaa Ajighrikshat Tannaashaknodvaachaa Graheetum Yaddhainadvaachaa Agrahaishyat Abhivyaakritya Haivaannam Atrapsyat. (3)

This created food tried to flee from fear. He tried to catch hold of it with speech, but with no success. Had He been successful in catching hold of it with speech, then, merely by talking about food, everyone would become satisfied.

तत्प्राणेनाजिघृक्षत्तन्नाशक्नोत्प्राणेन ग्रहीतुं स यद्धैनत्प्राणेनाग्रहैष्यदभिप्राण्य
हैवान्नमत्रमत्रप्स्यत् ॥ 4 ॥

Tatpraanenaajighrikshat Tannaashaknotpraanena Graheetum Sa Yaddhainatpraanena Agrahaishyat Abhipraanya Haivaannam Atrapsyat. (4)

Then he sought to seize the food with the breath, but He could not seize it with the breath. Had He succeeded in seizing it with the breath, then everyone would become satisfied by merely smelling food.

तच्चक्षुषाजिघृक्षत्तन्नाशक्नोच्चक्षुषा ग्रहीतुं स यद्धैनच्चक्षुषाग्रहैष्यद् दृष्ट्वा
हैवान्नमत्रप्स्यत् ॥ 5 ॥

Tachchakshushaa Ajighrikshat Tannaashaknot Chakshushaa Graheetum Sa Yaddhainat Chakshushaa Agrahaishyat Drishtvaa Haivaannam Atrapsyat. (5)

Then He wanted to take the food up with the eyes, but He could not do so. Had He taken it up with the eyes, then everyone would become satisfied merely by the sight of food.

तच्छ्रोत्रेणाजिघृक्षत्तन्नाशक्नोच्छ्रोत्रेण ग्रहीतुं स यद्धैनच्छ्रोत्रेणाग्रहैष्यच्छ्रुत्वा
हैवान्नमत्रप्स्यत् ॥ 6 ॥

Tachchhrotrena Ajighrikshat Tannaashaknot Shrotrena Graheetum Sa Yaddhainat Shrotrena Agrahaishyat Shrutvaa Haivaannam Atrapsyat. (6)

Then He tried to take in the food with the ears, but He could not do so. Had He taken the food in with the ears, then everyone would become satisfied by merely hearing about food.

तत्त्वचाजिघृक्षत्तन्नाशक्नोत्त्वचा ग्रहीतुं स यद्धैनत्त्वचाग्रहैष्यत्स्पृष्ट्वा
हैवान्नमत्रप्स्यत् ॥ 7 ॥

Tattvachaaajighrikshat Tannaashaknottvachaa Graheetum Sa Yaddhainattvachaaagrahaishyat Sprishtvaa Haivaannam Atrapsyat. (7)

Then He tried to catch the food with the skin, but he could not do so. Had He caught it with the skin, then everyone would become satisfied by merely touching food.

तन्मनसाजिघृक्षत्तन्नाशक्नोन्मनसा ग्रहीतुं स यद्धैनन्मनसाग्रहैष्यद्ध्यात्वा
हैवान्नमत्रप्स्यत् ॥ 8 ॥

*Tanmanasaa Ajighrikshat Tannaashaknonmanasaa Graheetum
Sa Yaddhainanmanasaa Agrahaishyat Dhyaatvaa Haivaannam
Atrapsyat. (8)*

Then He tried to grasp the food with the mind, but He could not do so. Had He succeeded in grasping it with the mind, then everyone would be satisfied merely by thinking about food.

तच्छिश्नेनाजिघृक्षत्तन्नाशक्नोच्छिश्नेन ग्रहीतुं स यद्धैनच्छिश्नेनाग्रहैष्यद्विसृज्य
हैवान्नमत्रप्स्यत् ॥ 9 ॥

*Tachchhishnena Ajighrikshat Tannaashaknot Shishnena Graheetum
Sa Yaddhainachchhishnena Agrahaishyadvisrija Haivaannam
Atrapsyat. (9)*

Then He wanted to take the food in with the generative organ, but He could not do so. Had He been able to take it in with the generative organ, people would be satisfied merely by ejecting food.

तदपानेनाजिघृक्षत्तदावयत् सेषोऽन्नस्य ग्रहो यद्वायुरन्नायुर्वा एष यद्वायुः ॥ 10 ॥

*Tadapaanenaajighrikshat Tadaavayat Seshoannasya Graho
yadvaayaurannaayurvaa Esha Yadvaayuh. (10)*

Then He wanted to catch it by apana, and He caught it. Therefore, it is apana which catches food, and apana is the main support of life by means of food.

स ईक्षत कथं न्विदं मदृते स्यादिति स ईक्षत कतरेण प्रपद्या इति । स ईक्षत यदि वाचाभिव्याहृतं यदि प्राणेनाभिप्राणितं यदि चक्षुषा दृष्टं यदि श्रोत्रेण श्रुतं यदि त्वचा स्पृष्टं यदि मनसा ध्यातं यद्यपानेनाभ्यपानितं यदि शिश्नेन विसृष्टमथ कोऽहमिति ॥ 11 ॥

Sa Eekshata Katham Nvidam Madrite Syaaditi Sa Eekshata Katarena Prapadyaa Iti; Sa Eekshata Yadi Vaachaabhivryaahritam Yadi Praanenaabhipraanitam Yadi Chakshushaa Drishtam Yadi Shrotrena Shrutam Yadi Tvachaa Sprishtam Yadi Manasaa Dhyaatam Yadyapaanenaabhyapaanitam Yadi Shishnena Visrishtam Atha Koahamiti. (11)

The Creator thought: How can this (the body, senses, etc.) function without me? Then He asked Himself: By which of the two ways (head or feet) shall I enter the body. Then He thought: If speech speaks, the eye sees, the skin feels, the mind thinks, apana digests and the generative organ ejects, who then am I?

स एतमेव सीमानं विदार्यैतया द्वारा प्रापद्यत । सैषा विदृतिर्नाम द्वास्तदेतन्ना-
न्दनम् । तस्य त्रय आवसथास्त्रयः स्वप्नाः अयमावसथोऽयमावसथोऽयमावसथ
इति ॥ 12 ॥

Sa Etameva Seemaanam Vidaaryaitayaa Dvaaraa Praapadyata; Saishaa Vidritirnaama Dvaastadetannaandanam; Tasya Traya Aavasathaastrayah Svapnaah, Ayamaavasathah Ayamaavasathah Ayamaavasatha Iti. (12)

Having made a cut in the skull, He entered the body through that door. Vidriti, the place of joy, is the name of that door. He has three residing places or three dream states. This, and this, and this is the residing place.

स जातो भूतान्यभिव्यैख्यत् किमिहान्यं वावदिषदिति । स एतमेव पुरुषं ब्रह्म
ततममपश्यत् । इदमदर्शमिती ॥ 13 ॥

*Sa Jaato Bhootaanyabhivyaikhyat Kimihaanyam Vaavadishaditi;
Sa Etameva Purusham Brahma Tatamam Apashyat;
Idamodarshamitee. (13)*

Thus born, He named all things, and thought: Can I name anything else? Then He realized this very being as Brahman, the all-pervading, and with wonder said: I have realized Him.

तस्मादिदन्द्रो नामेदन्द्रो ह वै नाम तनिदन्द्रं सन्तमिन्द्र इत्याचक्षते परोक्षेण
परोक्षप्रिया इव हि देवाः परोक्षप्रिया इव हि देवाः ॥ 14 ॥

*Tasmaadidandro Naamedandro Ha Vai Naama Tanidandram
Santamindra Ityaachakshate Parokshena Parokshapriyaa Iva Hi
Devaah Parokshapriyaa Iva Hi Devaah. (14)*

Therefore, His name is Idandra (one who has seen). Though He is known as Idandra, one who is Idandra is mysteriously called Indra. The Gods verily like the mysterious. The Gods verily like the mysterious.

SECTION 2: PART I

पुरुषे ह वा अयमादितो गर्भो भवति । यदेतद्रेतः तदेतत् सर्वेभ्योऽङ्गेभ्यस्तेजः
सम्भूतमात्मन्येवात्मानं बिभर्ति तद्यदा स्त्रियां सिञ्चत्यथैनज्जनयति तदस्य
प्रथमं जन्म ॥ 1 ॥

*Purushe Ha Vaa Ayamaadito Garbho Bhavati; Yadetadretah Tadetat
Sarvebhyoangebhyastejah Sambhootamaatmanyeva Aatmaanam
Bibharti Tadyadaa Striyaam Sinchatyathainajjanayati Tadasya
Prathamam Janma. (1)*

In man, the soul enters in the form of seed. In this seed is the essence assembled from all the limbs. Man retains this essence of his self within his body. When he sheds the seed in woman he generates it, and this is his first birth.

तस्त्रिया आत्मभूतं गच्छति । यथा स्वमङ्गं तथा । तस्मादेनां न हिनस्ति ।
सास्यैतमात्मानमन्नगतं भावयति ॥ 2 ॥

*Tatstriyaa Aatmabhootam Gachchhati; Yathaa Svamanga Tathaa;
Tasmaadenaam Na Hinasti; Saasyaitamaatmaanam Atragatam
Bhaavayati. (2)*

The seed changes and becomes like her own limb and therefore it does not hurt her. She protects this self given to her by him.

सा भावयित्री भावयितव्या भवति । तं स्त्री गर्भं बिभर्ति । सोऽग्र एव कुमारं
जन्मनोऽग्रेधिभावयति । स यत्कुमारं जन्मनीऽग्रेधिभावयत्यात्मानमेव
तद्भावयत्येषां लोकानां संतत्या । एवं संतता हीमे लोकास्तदस्य द्वितीयं जन्म
॥ 3 ॥

*Saa Bhaavayitree Bhaavayitavyaa Bhavati; Tam Stree Garbham
Bibharti; Soagra Eva Kumaaram Janmanoagredhibhaavayati;
Sa Yatkumaaram Janmanoagredhibhaavayatyaa Aatmaanameva*

Tadbhaavayatyshaam Lokaanaam Santatyaa; Evam Santataa Heeme Lokaastadasya Dviteeyam Janma. (3)

She, as its protector, has to be protected. The mother bears the child in her womb and the father takes care of the child before and after its birth as his own self, so that this world of progeny can go on without stopping. This birth of a soul is his second birth.

सोऽस्यायमात्मा पुण्येभ्यः प्रतिधीयते। अथास्यायमितर आत्मा कृतकृत्यो वयोगतः प्रैति। स इतः प्रयन्नेव पुनर्जायते तदस्य तृतीयं जन्म ॥ 4 ॥

Soasyaayamaatmaa Punyebhyah Pratidheeyate; Athaasyaayamitara Aatmaa Kritakrityo Vayogatah Praiti; Sa Itah Prayanneva Punarjaayate Tadasya Triteeyam Janma. (4)

The son, who is the very self of his father, is posted in his place to continue his holy deeds. Then the other self (the father), having fully completed his duties and become old, departs from the world and is born again. This is his third birth.

तदुक्तमृषिणा-

गर्भे नु सन्नन्वेषामवेदमहं देवानां जनिमानि विश्वा ।
शतं मा पुर आयसीरक्षन्नधः श्येनो जवसा निरदीयमिति ।
गर्भ एवैतच्छयानो वामदेव एवमुवाच ॥ 5 ॥

Taduktamrishinaa – Garbhe Nu Sannanveshaam Avedamaham Devaanaam Janimaani Vishvaa; Shatam Maa Pura Aaya-seerarakshannadhah Shyeno Javasaa Niradeeyamiti; Garbha Evaitachchayaano Vaamadeva Evamuvaacha. (5)

This fact of the Highest Reality is stated by sage Vamadeva in the following Vedic verse: “While existing in the womb, I understood the births (of all the Gods). A hundred iron-strong bodies held me down, but I came out like a hawk, by

force (merely through knowledge of the Self).” While in the mother’s womb, Vamadeva asserted this fact.

स एवं विद्वानस्माच्छरीरभेदादूर्ध्व उत्क्रम्यामुष्मिन् स्वर्गे लोके
सर्वान्कामानाप्त्वामृतः समभवत् समभवत् ॥ 6 ॥

*Sa Evam Vidvaan Asmaachchhareerabhedaat Oordhva Utkram-
yaamushmin Svarge Loke Sarvaan Kaamaan Aaptvaamritah
Samabhavat Samabhavat. (6)*

One who has known accordingly becomes one with Him, shining with the highest knowledge of the Self, after the fulfilment of all his desires here on Earth. He becomes immortal after the fall of the body in the world of the Self. Verily he becomes immortal.

SECTION 3: PART I

कोऽयमात्मेति वयमुपास्महे । कतरः स आत्मा, येन वा पश्यति येन वा शृणोति
येन वा गन्धानाजिघ्रति येन वा वाचं व्याकरोति येन वा स्वादु चास्वादु च
विजानाति ॥ 1 ॥

*Koayamaatmeti Vayamupaasmahe; Katarah Sa Aatmaa, Yena
Vaa Pashyati Yena Vaa Shrinoti Yena Vaa Gandhaanaajighrati
Yena Vaa Vaacham Vyaakaroti Yena Vaa Svaadu Chaasvaadu Cha
Vijaanaati. (1)*

Who is He we adore as Atman? Is Atman the higher or lower
Brahman? Is Atman that through which one sees forms,
hears sound, smells odours, utters speech, and knows sweet
from sour?

यदेतद्बुद्धयं मनश्चैतत् । संज्ञानमाज्ञानं विज्ञानं प्रज्ञानं मेधा दृष्टिर्धृतिर्मतिर्मनीषा
जूतिः स्मृतिः संकल्पः क्रतुरसुः कामो वश इति सर्वाण्येवैतानि प्रज्ञानस्य
नामधेयानि भवन्ति ॥ 2 ॥

*Yadetaddhridayam Manashchaitat; Samjnaanamaajnaanam
Vijnanam Prajnaanam Medhaa Drishtirdhritirmatirmaneeshaa
Jootih Smritih Sankalpah Kraturasuh Kaamo Vasha Iti
Sarvaanyevaitaani Prajnaanasya Naamadheyaani Bhavanti. (2)*

The heart and mind are but one, as That. Consciousness,
control, prudence, intelligence, retention, vision, steadiness,
thinking, genius, depression, memory, resolution, deter-
mination, vitality, attachment, love – all these are only the
names of consciousness.

एष ब्रह्मैष इन्द्र एष प्रजापतिरेते सर्वे देवा इमानि च पञ्च महाभूतानि पृथिवी
वायुराकाश आपो ज्योतीर्षीत्येतानीमानि च क्षुद्रमिश्राणीव बीजानीतराणि
चेतराणि चाण्डजानि च जारुजानि च स्वेदजानि चोद्भिज्जानि चाश्वा गावः
पुरुषा हस्तिनो यत्किंचेदं प्राणि जङ्गमं च पतत्रि च यच्च स्थावरं सर्वं
तत्प्राणेत्रम् । प्रज्ञाने प्रतिष्ठितं प्रज्ञानेत्रो लोकः प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म ॥ 3 ॥

*Esha Brahmaisha Indra Esha Prajaapatirete Sarve Devaa Imaani
Cha Pancha Mahaabhootaani Prithivee Vaayuraakaasha Aapo
Jyoteensheetyetaaneemaani Cha Kshudramishraaneeva Beeja-
aneetaraani Chetaraani Chaandajaani Cha Jaarujaani Cha
Svedajaani Chodbhijjaani Chaashvaa Gaavah Purushaa Hastino
Yatkinchedam Praani Jangamam Cha Patatri Cha Yachcha
Sthaavaram Sarvam Tatprajnaanetram. Prajnaane Pratishthitam
Prajnaanetro Lokah Prajnaa Pratishthaa Prajnaanam Brahma. (3)*

Brahma, Indra, Prajapati and other Gods are this, and the five great elements: space, air, fire, earth and water, and light, and large and small creatures; born from egg, from womb, from sweat, and from shoot; horse and cow, man and elephant, and all living beings that walk, fly, or do not move – all these are directed by consciousness. The entire universe is based on consciousness. Therefore, consciousness is Brahman.

स एतेन प्रज्ञेनात्मनास्माल्लोकादुत्क्रम्यामुष्मिन्स्वर्गे लोके सर्वान्
कामानाप्वामृतः समभवत्समभवत् ॥ 4 ॥

*Sa Etena Prajnena Aatmanaa Smaallokaat Utkramya Amushmin
Svarge Loke Sarvaan Kaamaanaaptvaa Amritah Samabhavat
Samabhavat. (4)*

One who has experienced Atman in this way, having gone beyond this world and having fulfilled all his desires in the world of bliss, attains immortality. Verily he attains immortality.

SHANTI PATH

ॐ वाङ् मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठितमाविरावीर्म एधि ।
वेदस्य म आणीस्थः श्रुतं मे मा प्रहासीः । अनेनाधीतेनाहोरात्रान्सं-दधाम्यृतं
वदिष्यामि । सत्यं वदिष्यामि तन्मामवतु । तद्वक्तारमवतु । अवतु मामवतु
वक्तारमवतु वक्तारम् ॥

ॐ शान्तिः शान्तिः शान्तिः

*Om Vaan Me Manasi Pratishthitaa Mano Me Vaachi Pratishthitam
Aaviraaveerma Edhi; Vedasya Ma Aaneesthah Shrutam Me Maa
Prahaaseeh; Anenaadheetena Ahoraatraan Sandadhaamyritam
Vadishyaami; Satyam Vadishyaami Tanmaamavatu; Tadvaktaaram-
avatu; Avatumaamavatu Vaktaaram Avatu Vaktaaram.*

Om Shaantih Shaantih Shaantih.

Om. May my speech be fixed upon my mind and may my mind be fixed upon my speech. O Self-luminous Brahman, be Thou revealed to me. May both mind and speech make me able to understand the truth of the Vedas. May the Vedic truth be ever present in me. Day and night I shall dedicate to this endeavour. I shall think the truth and I shall speak the truth. May That (Brahman) protect me. May He protect the teacher. May He protect me. May He protect the teacher.

Om peace, peace, peace.

Shvetashvataropanishad

Shvestashvatara is not the real name of the Rishi, but it seems to be the honourable title which was given according to the custom in those days. Some split up this word as *shveta* – pure, *ashva* – senses, but according to others *shveta* means pure and *ashvatara* means mule. Either way, the figure of a great, enlightened sage comes before the eyes of the reader going through this short Upanishad of six chapters, having one hundred and thirteen verses (mantras).

No specific ideology or single philosophy is elaborated in this Upanishad, but a fine combination of philosophical, religious and other spiritual methods which seem to have been flowing at the time of its compilation. A portion of this Upanishad is given to the thoughts of Vedanta and its branches, some to Samkhya and Yoga, and some to jnana, bhakti and other such paths of spiritual life, which are all adjusted without the least conflict.

Those who adopt the path of their choice, as suggested, with sincerity and zeal, will cut the chain of the circle of birth and death.

SHANTI PATH

ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु ।
मा विद्विषावहै ।

ॐ शान्तिः शान्तिः शान्तिः

*Om Saha Naavavatu; Saha Nau Bhunaktu; Saha Veeryam
Karavaavahai; Tejasvinaavadheetamastu; Maa Vidvishaavahai.*

Om Shaantih Shaantih Shaantih.

Om. May the Lord protect both teacher and disciple, and may He cherish us both. May we work with full energy that our study be perfect and give good results. May we never feel ill will toward others.

Om peace, peace, peace.

CHAPTER I

हरिः ॐ ब्रह्मवादिनो वदन्ति-
किं कारणं ब्रह्म कुतः स्म जाता
जीवाम केन क्व च सम्प्रतिष्ठाः ।
अधिष्ठिताः केन सुखेतरेषु
वर्तामहे ब्रह्मविदो व्यवस्थाम् ॥ 1 ॥

Harih Om Brahmapaadino Vadanti – Kim Kaaranam Brahma Kutah Sma Jaataa Jeevaama Kena Dva Cha Sampratishthaa; Adhishthithaah Kena Sukhetareshu Vartaamahe Brahmapavido Vyavasthaam. (1)

Some aspirants of Brahman, whilst discussing earnestly amongst themselves, raised doubts regarding the mystery of this creation. What is the reason for this creation? Why are living beings born? Why do they survive? Where is their abode? Under whose command do they live? Who controls their suffering and happiness? Are there any rules to abide by? Who knows the Brahman?

कालः स्वभावो नियतिर्यदृच्छा
भूतानि योनिः पुरुष इति चिन्त्या ।
संयोग एषां न त्वात्मभावा-
दात्माप्यनीशः सुखदुःखहेतोः ॥ 2 ॥

Kaalah Svavhaavo Niyatiryadrichchhaa Bhootaani Yonih Purusha Iiti Chintyaa; Samyoga Eshaam Na Tivaatmabhaavaat Aatmaap-yaneeshah Sukhadukhahetoh. (2)

Neither time, nor nature, nor rules (law), nor will, nor matter, nor energy, nor even a combination of all these, is sufficient to consider as a cause, because they are all part and parcel of the individual soul. Even the self is not master of himself and not able to govern misery and happiness.

ते ध्यानयोगानुगता अपश्यन्
देवात्मशक्तिं स्वगुणैर्निगूढाम् ।
यः कारणानि निखिलानि तानि
कालात्मयुक्तान्यधितिष्ठत्येकः ॥ 3 ॥

*Te Dhyaanayogaanugataa Apashyan Devaatmashaktim
Svagunairnigoodhaam; Yah Kaaranaani Nikhilaani Taani
Kaalaatmayuktaani Adhistishthatyekah. (3)*

After starting the practice of meditation, they experienced the Supreme Being hidden within as a self-shining power, who is one without a second, who is the origin of the will, emotions and intellect, who is the controller of all the causes mentioned, starting with time and concluding with the Self, but seeming to be limited due to everyone's intellect.

तमेकनेमिं त्रिवृतं षोडशान्तं
शतार्धारं विंशतिप्रत्यराभिः ।
अष्टकैः षड्भिर्विश्वरूपैकपाशं
त्रिमार्गभेदं द्विनिमित्तैकमोहम् ॥ 4 ॥

*Tamekanemim Trivritam Shodashaantam Shataardhaaram
Vinshatipratyaraabhih; Ashtakaih Shadbhih Vishvaroopai-
kapaasham Trimaargabhedam Dvinimittaikamoham. (4)*

We consider the Supreme Being as this universe, like a wheel which has one circumference consisting of three tyres, sixteen ends, fifty spokes, twenty counterspokes and six sets of eight; one single but multifarious belt by which it is driven in three separate directions; and its one delusion is caused by two – happiness and misery.

पञ्चस्रोतोऽम्बुं पञ्चयोन्युग्रवक्रां
पञ्चप्राणेर्मि पञ्चबुद्ध्यादिमूलाम् ।
पञ्चावर्ता पञ्चदुःखौघवेगां
पञ्चाशद्भेदां पञ्चपर्वामधीमः ॥ 5 ॥

*Pancharotoambum Panchyonyugravakram Panchapraanormim
Panchabuddhyadimoolaam; Panchaavartaam Panchaduhkhau-
ghavegaam Panchaashadbhedaam Panchparvaamadheemah. (5)*

We meditate on Him as a river of five streams, from five sources, fierce and crooked, whose waves are the five vital breaths, whose original source is the fivefold perception, with five whirlpools, an impetuous flood of five pains, divided into fifty kinds (of suffering) with five branches.

सर्वाजीवे सर्वसंस्थे बृहन्ते
अस्मिन् हंसो भ्राम्यते ब्रह्मचक्रे ।
पृथगात्मानं प्रेरितारं च मत्वा
जुष्टस्ततस्तेनामृतत्वमेति ॥ 6 ॥

*Sarvaajeeve Sarvasansthe Brihante Asmin Hanso Bhraamyate
Brahmachakre; Prithagaatmaanam Preritaaram Cha Matvaa
Jushtastatastena Amritatvameti. (6)*

In this wheel of the universe all things live and rest. The travelling soul moves round with revolving force, considering his separate identity, but when he knows by himself harmony with the Supreme and is blessed by Him, he becomes immortal.

उद्गीतमेतत् परमं तु ब्रह्म
तस्मिन्नायं सुप्रतिष्ठाक्षरं च ।
अत्रान्तरं ब्रह्मविदो विदित्वा
लीना ब्रह्मणि तत्परा योनिमुक्ताः ॥ 7 ॥

*Udgeetametat Paramam Tu Brahma Tasminstrayam Supratish-
thaaksharam Cha Atraantaram Brahmapido Veditvaa Leenaa
Brahmani Tatparaa Yonimuktaah. (7)*

This universe is clearly revealed by the Vedas as the Supreme Brahman, firmly upheld by the imperishable trio. Knowing this internal existence, knowers of the Vedas absolutely surrender themselves to Brahman and become free from the cycle of birth and death.

संयुक्तमेतत् क्षरमक्षरं च
व्यक्ताव्यक्तं भरते विश्वमीशः ।
अनीशश्चात्मा बध्यते भोक्तृभावा-
ज्ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥ 8 ॥

*Sanyuktametat Ksharamaksharam Cha Vyaktaavyaktam Bharate
Vishvameeshah Aneeshashcaatmaa Badhyate Bhoktibhaavaat
Jnaatvaa Devam Muchyate Sarvapaashaih. (8)*

God upholds this universe, which is a union of the perishable and the imperishable, the clear and the unclear. As long as the self does not know God, he is bound and takes great pleasure in worldly affairs, but when He is known by the self, then he is free from all bondage.

ज्ञाज्ञौ द्वावजावीशनीशा-
वजा ह्येका भोक्तृभोग्यार्थयुक्ता ।
अनन्तश्चात्मा विश्वरूपो ह्यकर्ता
त्रयं यदा विन्दते ब्रह्ममेतत् ॥ 9 ॥

*Jnaajnaau Dvaavajaaveeshaneeshaav Ajaa Hyekaa Bhoktri-
bhogyarthayukta; Anantashohaatamaa Vishvaroopo Hyakartaa
Trayam Yadaa Vindate Brahmametat. (9)*

The conscious subject, the master, and the unconscious object, the dependant, both are unborn, and the third, who

is busy keeping the relationship between these two, is also unborn. When the self realizes these as the Brahman, he becomes boundless, universal and free from all deeds.

क्षरं प्रधानममृताक्षरं हरः
क्षरात्मानावीशते देव एकः ।
तस्याभिध्यानाद् योजनात् तत्त्वभावाद्
भूयश्चान्ते विश्वमायानिवृतिः ॥ 10 ॥

*Ksharam Pradhaanam Amritaaksharam Harah Ksharaat-
maanaarveeshate Deva Ekah; Tasyaabhidhyaanaad Yojanaat
Tattvabhaavaad Bhooyashchaante Vishvamaayaanivritih. (10)*

Matter is perishable but God is imperishable and immortal. Perishable matter and individual souls are controlled by God only. When one meditates on Him, unites with Him and assimilates with Him, then at last he will be free from all illusions.

ज्ञात्वा देवं सर्वपाशापहानिः
क्षीणैः क्लेशैर्जन्ममृत्युप्रहाणिः ।
तस्याभिध्यानात् तृतीयं देहभेदे
विश्वैश्वर्यं केवल आप्तकामः ॥ 11 ॥

*Jnaatvaa Devam Sarvapaashaapahaanih Ksheenaih Kleshaih
Janmamrityupahaanih; Tasyaabhidhyaanaat Triteeyam Dehabhede
Vishvaishvaryam Kevala Aaptakaamah. (11)*

Knowing God, all one's bondage will end and further births will cease. Whilst meditating on Him, his body consciousness will fall off and he will reach the third stage, the universal Lordship, when all his desires will be fulfilled and he will become One without a second.

एतद् ज्ञेयं नित्यमेवात्मसंस्थं
नातः परं वेदितव्यं हि किञ्चित् ।
भोक्ता भोग्यं प्रेरितारं च मत्वा
सर्वं प्रोक्तं त्रिविधं ब्रह्ममेतत् ॥ 12 ॥

*Etad Jneyam Nityamevaatmasanstham Naatah Param Veditavyam
Hi Kinchit; Bhoktaa Bhogyam Preritaaram Cha Matvaa Sarvam
Proktam Trividham Brahmametat. (12)*

This existing stage of knowing Brahman is always present in everyone's Self. There is nothing indeed to be known beyond That. The enjoyer, the enjoyed and the connecting power between the two, i.e. enjoyment – all are said to be the threefold aspect of Brahman.

वह्नेर्यथा योनिगतस्य मूर्तिर्न
दृश्यते नैव च लिङ्गनाशः ।
स भूय एवेन्धनयोनिगृह्य-
स्तद्वोभयं वै प्रणवेन देहे ॥ 13 ॥

*Vahneryathaa Yonigatasya Moortirna Drishyate Naiva Cha
Linganaashah; Sa Bhooya Evendhanayonigrihyah Tadvobhayam
Vai Pranavena Dehe. (13)*

Fire is not visible in a fire-stick, its original form, yet its subtle element is present in the source itself and can be obtained by striking it again. In the same way, the stage of Atman, before and after realization, is like that of the fire in the fire-stick. By meditating on the sound symbol Om, the Atman is revealed in the body, but actually it is there in a dormant state even before realization.

स्वदेहमरणिं कृत्वा प्रणवं चोत्तरारणिम् ।
ध्याननिर्मथनाभ्यासाद् देवं पश्येन्निगूढवत् ॥ 14 ॥

Svadehamaranim Kritvaa Pranavam Chottaraaranim; Dhyaan-nirmathanaabhyasaad Devam Pashyennigoodhavat. (14)

After making one's body the lower piece and the Pranava or sound symbol the upper piece of wood, by the practice of meditation one could reveal God as one obtains something that is hidden.

तिलेषु तैलं दधनीव सर्पि-
रापः स्रोतःस्वरणीषु चाग्निः ।
एवमात्माऽऽत्मनि गृह्यतेऽसौ
सत्येनैनं तपसा योऽनुपश्यति ॥ 15 ॥

Tilleshu Tailam Dadhaneeva Sarpih Aapah Srotahsvaraneeshu Chaagnih; Evamaatmaa Aatmani Grihyateasau Satyenainam Tapasaa Yoanupashyati. (15)

Just as oil is in the whole sesame seed, butter in milk, water in underground springs, fire in wood, so is the Self grasped in one's own soul if one looks for Him with truthfulness and austerity.

सर्वव्यापिनमात्मानं क्षीरे सर्पिरिवार्पितम् ।
आत्मविद्यातपोमूलं तद् ब्रह्मोपनिषत् परम्
तद् ब्रह्मोपनिषत् परम् ॥ 16 ॥

Sarvavyaapinamaatmaanam Ksheere Sarpirivaarpitam; Aatmavidyaatapomoolam Tad Brahmopanishat Param; Tad Brahmopanishat Param. (16)

The Self which pervades all things as butter is contained in milk, which is the root of self-knowledge and austerity, That is the Brahman and the destroyer of ignorance. That is the Brahman and the destroyer of ignorance.

CHAPTER II

युञ्जानः प्रथमं मनस्तत्त्वाय सविता धियः ।
अग्नेर्ज्योतिर्निचाय्य पृथिव्या अध्याभरत ॥ 1 ॥

*Yunjaanah Prathamam Manastattvaaya Savitaa Dhiyah;
Agnerjyotirnichaayya Prithivya Adhayaabharata. (1)*

Firstly, the mind and the senses are to be checked and controlled in order to realize the eternal truth, and when the light is discerned from the fire, the progressing soul is to be brought out of the earth.

युक्तेन मनसा वयं देवस्य सवितुः सवे । सुवर्गेयाय शक्त्या ॥ 2 ॥

Yuktena Manasaa Vayam Devasya Savituh Save; Suvargeyaaya Shaktyaa. (2)

We must control our mind to visualize that self-luminous soul and shall try to attain the Supreme Bliss with full vigour.

युक्त्वाय मनसा देवान् सुवर्यतो धिया दिवम् ।
बृहज्ज्योतिः करिष्यतः सविता प्रसुवाति तान् ॥ 3 ॥

*Yuktvaya Manasaa Devaan Suvaryato Dhiya Divam;
Brihajjyotih Karishyatah Savitaa Prasuvaati Taan. (3)*

Keeping the extrovert tendency of the senses in order with the help of the mind and intellect, the soul within keeps them in the correct manner so as to see the self-luminous, infinite light.

युञ्जते मन उत युञ्जते धियो
विप्रा विप्रस्य बृहतो विपश्चितः ।
वि होत्रा दधे वयुनाविदेक
इन्मही देवस्य सवितुः परिष्टुतिः ॥ 4 ॥

Yunjate Mana Uta Yunjate Dhiyo Vipraa Viprasya Brihato Vipashchitah; Vi Hotraa Dadhe Vayunaavideka Inmahee Devasya Savituh Parishtutih. (4)

Such is the great glory of the great soul, who is all-pervading, infinite, all-knowing and self-luminous. Only a few wise men know this and adopt spiritual practices and strict discipline in life and meditation in order to control the multifarious activities of the intellect.

युजे वां ब्रह्म पूर्व्यं नमोभि-
र्वि श्लोक एतु पथ्येव सूरेः ।
शृण्वन्तु विश्वे अमृतस्य पुत्रा
आ ये धामानि दिव्यानि तस्थुः ॥ 5 ॥

Yuje Vaam Brahma Poorvyam Namobhirvi Shloka Etu Pathyeva Sooreh; Shrinvantu Vishve Amritasya Putraa Aa Ye Dhaamaani Divyaani Tasthuh. (5)

Adopting the way of the wise only, I assimilate you both (mind and intellect) in the ancient Brahman so as to prolong meditation. May the magnificent One reveal Himself. May the sons of eternal bliss, even though placed in the heavenly home, listen to me!

अग्निर्यत्राभिमथ्यते वायुर्यत्राधिरुध्यते ।
सोमो यत्रातिरिच्यते तत्र संजायते मनः ॥ 6 ॥

Agniryatra Abhimathyate Vaasyuryatra Adhirudhyate; Somo Yatra Atirichyate Tatra Sanjaayate Manah. (6)

Wherever the fire is stirred, the air is guided and the soma exceeds, there only the mind reaches the complete state.

सवित्रा प्रसवेन जुषेत ब्रह्म पूर्व्यम् ।
तत्र योनिं कृणवसे न हि ते पूर्वमक्षिपत् ॥ 7 ॥

*Savitraa Prasavena Jusheta Brahma Poorvyam; Tatra Yonim
Krinavase Na Hi Te Poorvamakshipat. (7)*

After reaching that absolute state, the origin is demolished and no more anxiety is needed about the results of previous deeds. One should be fully devoted to Brahman, the Creator, for the prior motive through the inherent soul.

त्रिरुन्नतं स्थाप्य समं शरीरं
हृदीन्द्रियाणि मनसा संनिवेश्य ।
ब्रह्मोडुपेन प्रतरेत विद्वान्
स्रोतांसि सर्वाणि भयावहानि ॥ 8 ॥

*Trirunnatam Sthaapya Samam Shareeram Hrideendriyaani
Manasa Sanniveshya; Brahmodupena Pratareta Vidvaan Srotaansi
Sarvaani Bhayaavahaani. (8)*

By keeping the body in a steady and straight pose, while holding the chest, throat and head in line, and withdrawing the senses and mind within the heart, one who knows this will overcome all the terrible currents with the help of the boat of Brahman.

प्राणान् प्रपीड्येह संयुक्तचेष्टः
क्षीणे प्राणे नासिकयोच्छ्वसीत ।
दुष्टाश्वयुक्तमिव वाहमेनं
विद्वान् मनो धारयेताप्रमत्तः ॥ 9 ॥

*Praanaan Prapeedyeha Sanyuktacheshtah Ksheene Praane
Naasikayochchhvaseeta; Dushtaashvayuktamiva Vaahamenam
Vidvaan Mano Dhaarayetaapramattah. (9)*

Keeping the senses under command with great strength and adjusting their performance in the body, one should exhale through both nostrils until the vital force becomes mild and subtle. Then, one who knows this should hold the mind without hesitation, like reins fastened to restless horses.

समे शुचौ शर्करावह्निवालुका
विवर्जिते शब्दजलाश्रयादिभिः ।
मनोऽनुकूले न तु चक्षुषीडने
गुहानिवाताश्रयणे प्रयोजयेत् ॥ 10 ॥

Same Shuchau Sharkaraavahnivaalukaa Vivarjite Shabdajalaashrayaadibhih; Manoanukoolo Na Tu Chakshupeedane Guhaanivaataashrayane Prayojayet. (10)

One should practise his exercises with full concentration in a cave or a similar pure and clean place helpful for the purpose. It should be performed on level ground, having lovely and pleasing scenery, and one should avoid windy, dusty, noisy, smoky and damp places.

नीहारधूमार्कानिलानलानां
खद्योतविद्युत्स्फटिकशशीनाम् ।
एतानि रूपाणि पुरःसराणि
ब्रह्मण्यभिव्यक्तिकराणि योगे ॥ 11 ॥

Neehaaradhooma Arkaanilaanalaanaam Khadyotavidyutasphasheenaam; Etaani Roopaani Purahsaraani Brahmani Abhivyaktikaraani Yoge. (11)

While doing yoga practice, visions like snow, smoke, sun, wind, fire, firefly, lightning, crystal and moon are visualized, then be sure that the revelation of Brahman is at hand.

पृथ्व्यप्तेजोऽनिलखे समुत्थिते
पञ्चात्मके योगगुणे प्रवृत्ते ।
न तस्य रोगो न जरा न मृत्युः
प्राप्तस्य योगाग्निमयं शरीरम् ॥ 12 ॥

*Prithvyaptejoanilakhe Samutthite Panchaatmake Yogagune
Pravritte; Na Tasya Rogo Na Jaraa Na Mrityuh Praaptasya
Yogaagnimayam Shareeram. (12)*

When the fivefold elements of yoga come to the notice of a yogi, while concentrating the mind on earth, water, light, air and ether, then his gross body becomes the body made of the fire of yoga and he is not affected by disease, old age or death.

लघुत्वमारोग्यमलोलुपत्वं
वर्णप्रसादं स्वरसौष्ठवं च ।
गन्धः शुभो मूत्रपुरीषमल्पं
योगप्रवृत्तिं प्रथमां वदन्ति ॥ 13 ॥

*Laghutvam Aarogyam Alolupatvam Varnaprasaadam
Svarasaushthavam Cha; Gandhah Shubho Mootrapureeshamalpam
Yogapravrittim Prathamam Vadanti. (13)*

It is said that the foremost signs while practising yoga are lightness of body, sound breath, thirstlessness, fairness of complexion, a melodious voice, a pleasing odour and scanty excretions.

यथैव बिम्बं मृदयोपलिप्तं
तेजोमयं भ्राजते तत् सुधान्तम् ।
तद्वाऽऽत्मतत्त्वं प्रसमीक्ष्य देही
एकः कृतार्थो भवते वीतशोकः ॥ 14 ॥

*Yathaiva Bimbam Mridayopaliptam Tegomayam Bhraajate Tat
Sudhaantam; Tadvaa Aatmatattvam Prasameekshya Dehee Ekah
Kritaartho Bhavate Veetashokah. (14)*

Just as a metal pot full of dust becomes shiny when cleaned, in the same way the embodied one, realizing the truth of Atman, becomes one and the same. He arrives at his destination and becomes free from sorrows.

यदाऽऽत्मतत्त्वेन तु ब्रह्मतत्त्वं
दीपोपमेनेह युक्तः प्रपश्येत् ।
अजं ध्रुवं सर्वतत्त्वेर्विशुद्धं
ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥ 15 ॥

*Yadaa Aatmatattvena Tu Brahmatattvam Deepopameneha Yuktah
Prapashyet; Ajam Dhruvam Sarvatattvairvishuddham Jnaatvaa
Devam Muchyate Sarvapaashaih. (15)*

When a yogi reveals the truth of Brahman through his self in the body as a self-luminous reality, then, realizing the divineness as unborn, everlasting and free from all elements in nature (Prakriti), he is free from all sins.

एष ह देवः प्रदिषोऽनु सर्वाः
पूर्वो ह जातः स उ गर्भे अन्तः ।
स एव जातः स जनिष्यमाणः
प्रत्यङ् जनांस्तिष्ठति सर्वतोमुखः ॥ 16 ॥

*Esha Ha Devah Pradishoanu Sarvaah Poorvo Ha Jaatah Sa
U Garbhe Antah; Sa Eva Jaatah Sa Janishyamaanah Pratyam
Janaanstishthati Sarvatomukhah. (16)*

This divineness spreads in all directions as a whole. He is the first born, the Hiranyagarbha. He has entered into the womb. He alone is born and is to be born in the future. He is present in all living beings as the residing Self facing all sides.

यो देवो अग्नौ यो अप्सु यो विश्वं भुवनमाविवेश ।
य ओषधीषु यो वनस्पतिषु तस्मै देवाय नमो नमः ॥ 17 ॥

*Yo Devo Agnau Yo Apsu Yo Vishvam Bhuvanam Aavivesha; Ya
Oshadheeshu Yo Vanaspatishu Tasmai Devaaya Namoh Namah. (17)*

Salutations to that God who is in fire, in water, in plants, in
trees and who is everywhere in this universe.

CHAPTER III

य एको जालवानीशत ईशनीभिः
सर्वल्लोकानीशत ईशनीभिः ।
य एवैक उद्भवे सम्भवे च
य एतद्विदुरमृतास्ते भवन्ति ॥ 1 ॥

*Ya Eko Jaalavaaneeshata Eeshaneebhih Sarvaamllokaaneeshata
Eeshaneebhih; Ya Evaika Udbhave Sambhave Cha Ya
Etadviduramritaaste Bhavanti. (1)*

That is the same Self who alone continues to be active at the time of the creation and dissolution of this world. He possesses innumerable powers and is visualized as the Divine Lord because of the mysterious power of Maya, which belongs to Him only. He protects and commands over all the worlds and the forces working therein. Those who are fully aware of this become immortal.

एको हि रुद्रो न द्वितीयाय तस्थुर्य
इमाल्लोकानीशत ईशनीभिः ।
प्रत्यङ् जनांस्तिष्ठति संचुकोचान्तकाले
संसृज्य विश्वा भुवनानि गोपाः ॥ 2 ॥

*Eko Hi Rudro Na Dviteeyaaya Tashthurya Imaanllokaaneeshata
Eeshaneebhih; Pratyam Jnanaanstishthati Sanchukochaantakaale
Sansrija Vishvaa Bhunanaani Gopaah. (2)*

He is indeed the Rudra, the One without a second, who protects and controls these worlds by His own power. O men! He exists in the heart of every living being. After creating and maintaining these worlds, at the end He retracts them into Himself.

विश्वतश्चक्षुरुत विश्वतोमुखो
 विश्वतोबाहुरुत विश्वतस्पात् ।
 सं बाहुभ्यां धमति सं पतत्रै-
 द्यावाभूमी जनयन् देव एकः ॥ 3 ॥

Vishvatashchakshuruta Vishvatomukho Vishvatobaahuruta Vishvataspaat; Sam Baahubhyaam Dhamati Sam Patatraih Dyaarvaabhoomee Janayam Deva Ekah. (3)

Although God, the creator of heaven and earth, is one and the same, yet He is really the possessor of all the eyes, faces, hands and feet in this universe. He guides them to perform their allotted works (according to their knowledge, their actions in past lives, and the inclinations of different living beings).

यो देवानां प्रभवश्चोद्भवश्च
 विश्वाधिपो रुद्रो महर्षिः ।
 हिरण्यगर्भं जनयामास पूर्वं
 स नो बुद्ध्या शुभया संयुनक्तु ॥ 4 ॥

Yo Devaanaam Prabhavashcha Udbhavashcha Vishvaadhipo Rudro Maharshih; Hiranyagarbham Jananyaamaasa Poorvam Sa No Buddhyaa Shubhayaa Sanyunaktu. (4)

May He who is the creator and the supporter of the senses, who is the source of the Cosmic Soul, who bestows bliss and prudence on His devotees, destroying their sins and sorrows and giving punishment to wrongdoers, may He, the great prophet and the Lord of all, bestow on us auspicious thoughts.

या ते रुद्र शिवा तनूराघोरापापकाशिनी ।
 तया नस्तनुवा शन्तमया गिरिशन्ताभिचाकशीहि ॥ 5 ॥

Yaa Te Rudra Shivaa Tanooraghoraapaapakaashinee; Tayaa Nastanuvaa Shantamayaa Girishantaabhichaakasheehi. (5)

O Lord who blesses all living beings by disclosing the Vedas with the intention of making us happy by your quiet and blissful Self, which shakes off our great fear and sin as well.

यामिषुं गिरिशन्त हस्ते बिभर्ष्यस्तवे ।
शिवां गिरित्र तां कुरु मा हिंसीः पुरुषं जगत् ॥ 6 ॥

Yaamishum Girishanta Haste Bibharshyastave; Shivaam Giritra Taam Kuru Maa Himseeh Purusham Jagat. (6)

O discloser of truth in the Vedas, make auspicious that arrow (Om) which is kept in your hand to aim at something. O protector of devotees, do not relinquish your quiet personal form which has created this universe.

ततः परं ब्रह्मपरं बृहन्तं
यथानिकायं सर्वभूतेषु गूढम् ।
विश्वस्यैकं परिवेष्टितार-
मीशं तं ज्ञात्वामृता भवन्ति ॥ 7 ॥

Tatah Param Brahmaparam Bhrihantam Yathaanikaayam Sarvabhooteshu Goodham; Vishvasyaikam Pariveshtitaaram Eesham Tam Jnaatvaamrita Bhavanti. (7)

The infinite Supreme Brahman is higher than the personal Brahman hidden in all living beings according to their bodies and who, however, lives alone covering the whole universe. Realizing Him as the God, one attains immortality.

वेदाहमेतं पुरुषं महान्त-
मादित्यवर्णं तमसः परस्तात् ।
तमेव विदित्वाति मृत्युमेति
नान्यः पन्था विद्यतेऽयनाय ॥ 8 ॥

Vedaahmetam Purusham Mahaantam Aadityavarnam Tamasah Parastaat; Tameva Veditavaati Mrityumet Naanyah Panthaa Vidyateayanaaya. (8)

I (sage Shvetashvatara) have realized this Supreme Brahman, who is radiant like the sun above all darkness. One can cross over death only after realizing Him, as there is no other way to avoid the circle of birth and death.

यस्मात् परं नापरमस्ति किञ्चिद्
यस्मान्नाणीयो न ज्यायोऽस्ति कश्चित् ।
वृक्ष इव स्तब्धो दिवि तिष्ठत्येक-
स्तेनेदं पूर्णं पुरुषेण सर्वम् ॥ 9 ॥

Yasmaat Param Naaparamasti Kinchid Yasmaannaaneeyo Na Jyaayoasti Kashchit; Vriksha Iva Stabho Divi Tishthatyekah Tenedam Poornam Purushena Sarvam. (9)

There is none higher nor greater nor subtler than Him, standing like a firm tree rooted in his own glory, without a second and motionless. The whole of this universe is filled up by that Supreme Being.

ततो यदुत्तरतरं तदरूपमनामयम् ।
य एतद्विदुरमृतास्ते भवन्त्यथेतरे दुःखमेवापियन्ति ॥ 10 ॥

Tato Yaduttarataram Tadaroopamanaamayam; Ya Etadvidur-amritaaste Bhavantyathetare Duhkhamevaapiyanti. (10)

That Supreme Being is far more extensive than this world, without form and free from misery. Those who know this become immortal and others have to suffer the consequences.

सर्वाननशिरोग्रीवः सर्वभूतगुहाशयः ।
सर्वव्यापी स भगवांस्तस्मात् सर्वगतः शिवः ॥ 11 ॥

*Sarvaananashirogreevah Sarvabhootaguhaashayah; Sarvavyaapee
Sa Bhagavaanstasmaat Sarvagatah Shivah. (11)*

Therefore, that Divine Lord, who is very kind and helpful, is everywhere resting in the hearts of all living beings, utilizing all the faces, hands and necks in this world.

महान् प्रभुर्वै पुरुषः सत्त्वस्यैष प्रवर्तकः ।
सुनिर्मलामिमां प्राप्तिमीशानो ज्योतिरव्ययः ॥ 12 ॥

*Mahaan Prabhurvai Purushah Sattvasyaisha Pravartakah;
Sunirmalaamimaam Praaptimeshaano Jyotiravyayah. (12)*

This Self is indeed a very powerful Lord. He is the everlasting light that keeps everything in order. He regulates the intellect of all living beings in order to attain that extremely pure, ultimate state (mukti).

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा
सदा जनानां हृदये संनिविष्टः ।
हृदा मन्वीशो मनसाभिक्लृप्तो
य एतद्विदुरमृतास्ते भवन्ति ॥ 13 ॥

*Angushthamaatrah Purushoantaraatmaa Sadaa Janaanaam
Hridaye Sannivishtah; Hridaa Manveesho Manasaabhiklripto Ya
Etadviduramritaaste Bhavanti. (13)*

Taking the limited shape of a thumb, on account of intellect, emotion, imagination and will, the Supreme Being rests in the hearts of all living beings as their soul. Those who know this attain immortality.

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्वात्यतिष्ठद्दशाङ्गुलम् ॥ 14 ॥

Sahasrasheershaa Purushah Sahasraakshah Sahasrapaat; Sa Bhoomim Vishvato Vritvaatyatishthat Dashaangulam. (14)

That Supreme Being has a thousand heads, eyes and feet covering the whole universe from all directions and yet remains above ten fingers (ten fingers here refers to the five jnanendriyas and five karmendriyas).

पुरुष एवेदं सर्वं यद्भूतं यच्च भव्यम् ।
उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥ 15 ॥

Purusha Evadam Sarvam Yadbhootam Yachcha Bhyavyam; Utaamritatvasyeshaano Yadannenaatirohati. (15)

This Supreme Being is nothing but is all that is, all that was and all that will be. Even though He leaves His true nature and assumes the shape of the objective universe, still He continues to be the Lord of immortality.

सर्वतः पाणिपादं तत् सर्वतोऽक्षिशिरोमुखम् ।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ 16 ॥

Sarvatah Paanipaadam Tat Sarvatoakshishiromukham; Sarvatah Shrutimalloke Sarvamaavritya Tishthati. (16)

Having hands and feet, eyes, heads, mouths and ears everywhere, That remains throughout in this world.

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
सर्वस्य प्रभुमीशानं सर्वस्य शरणं बृहत् ॥ 17 ॥

Sarvendriyagunaabhaasam Sarvendriyavivarjitam; Sarvasya Prabhumeeshaanam Sarvasya Sharanam Brihat. (17)

They know Him as lustrous by the activities of all the senses, nevertheless He remains without the senses as the Lord of all, the ruler of all, the protector of all and the friend of all.

नवद्वारे पुरे देही हँसो लेलायते बहिः ।
वशी सर्वस्य लोकस्य स्थावरस्य चरस्य च ॥ 18 ॥

Navadvaare Pure Dehee Hamso Lelaayate Bahih; Vashee Sarvasya Lokasya Sthaavarasya Charasya Cha. (18)

That is He who lives in the body, in the city of nine gates. He is the soul (swan) who goes in the outside world for merrymaking. He is the sovereign of the world, animate and inanimate.

अपाणिपादो जवनो ग्रहीता
पश्यत्यचक्षुः स शृणोत्यकर्णः ।
स वेत्ति वेद्यं न च तस्यास्ति वेत्ता
तमाहुरग्रयं पुरुषं महान्तम् ॥ 19 ॥

Apaanipaado Javano Graheetaa Pashyatyachakshuh Sa Shirnotyakarnah; Sa Vetti Vedyam Na Cha Tasyaasti Vettaa Tamaahuragryam Purusham Mahaantam. (19)

He goes instantaneously and holds without hands and feet. He sees without eyes, hears without ears. He knows everything that is to be known, nevertheless there is nobody who knows Him. They say He is the chief, the extraordinary Supreme Being.

अणोरणीयान् महतो महीया-
नात्मा गुहायां निहितोऽस्य जन्तोः ।
तमक्रतुं पश्यति वीतशोको
धातुः प्रसादान्महिमानमीशम् ॥ 20 ॥

*Anoranteeyaan Mahato Maheeryaan Aatmaa Guhaayaam
Nihitoasya Jantoh; Tamakratum Pashyati Veetashoko Dhaatuh
Prasaadaat Mahimaanameesham. (20)*

This Atman is hidden in the heart of every living being. He is subtler than the subtlest and greater than the greatest. By the mercy of the Creator, one becomes free from sorrows and desires and then knows Him as the great Lord.

वेदाहमेतमजरं पुराणं
सर्वात्मानं सर्वगतं विभुत्वात् ।
जन्मनिरोधं प्रवदन्ति यस्य
ब्रह्मवादिनो हि प्रवदन्ति नित्यम् ॥ 21 ॥

*Vedaahametam Ajaram Puraanam Sarvaatmaanam Sarvagatam
Vibhutvaat; Janmanirodham Pravadanti Yasya Brahmavaadino Hi
Pravadanti Nityam. (21)*

I know this imperishable, ancient and indwelling Self of all beings, whose existence is everywhere due to His all-pervading nature, and whom knowers of Brahman verily say to be always free from birth.

CHAPTER IV

य एकोऽवर्णो बहुधा शक्तियोगाद्
वर्णाननेकान् निहितार्थो दधाति ।
वि चैति चान्ते विश्वमादौ स देवः
स नो बुद्ध्या शुभया संयुनक्तु ॥ 1 ॥

*Ya Ekoavarno Bahundhaa Shaktiyogaad Varnaananekaan
Nihitaartha Dadhaati; Vi Chaiti Chaante Vishvamaadau Sa Devah
Sa No Buddhyaa Shubayaa Sanyunaktu. (1)*

Although that Supreme Being is colourless by Himself, yet by His own power He creates innumerable colours in many ways for His mysterious purpose and withdraws the whole world into Himself at last. May that Divine Being bestow on us auspicious thoughts.

तदेवाग्निस्तदादित्यस्तद्वायुस्तदु चन्द्रमाः ।
तदेव शुक्रं तद्ब्रह्म तदापस्तत् प्रजापतिः ॥ 2 ॥

*Tadevaagnih Tadaadityah Tadvaaayustadu Chandramaah; Tadeva
Shukram Tadbrahma Tadaapstat Prajaapatih. (2)*

That Itself is the fire, the sun, the air, the moon and also the pure. That is the Brahman (Hiranyagarbha), the waters and the Prajapati.

त्वं स्त्री त्वं पुमानसि कुमार त्वं उत वा कुमारी ।
त्वं जीर्णो दण्डेन वज्रसि त्वं जातो भवसि विश्वतोमुखः ॥ 3 ॥

*Tvam Stree Tvam Pumaanasi Kumaara Tvam Uta Vaa
Kumaaree; Tvam Jeerno Dandena Vanchasi Tvam Jaato Bhavasi
Vishvatomukhah. (3)*

You are the woman, the man, the youth and the maiden also. You are the old man who is shaky and using a stick for support. You are born having turned your faces on all sides.

नीलः पतङ्गो हरितो लोहिताक्ष-
स्तडिग्दर्भ ऋतवः समुद्राः ।
अनादिमत्त्वं विभुत्वेन वर्तसे
यतो जातानि भुवनानि विश्वा ॥ 4 ॥

*Neelah Patango Harito Lohitaakshah Tadigdarbha Ritavah
Samudraah; Anaadimattvam Vibhutvena Vartase Yato Jaataani
Bhuvanaani Vishvaa. (4)*

You are the blue butterfly and the green parrot with red eyes.
You are the thundercloud, the seasons and the oceans. You
are everlasting and beyond all time and space. You are He
from whom all the world has come into existence.

अजामेकां लोहितशुक्लकृष्णां
बह्वीः प्रजाः सृजमानां सरूपाः ।
अजो ह्येको जुषमाणोऽनुशेते
जहात्येनां भुक्तभोगामजोऽन्यः ॥ 5 ॥

*Ajaamekaam Lohitashuklarishnaam Bahveeh Prajaah Sri-
jamaanaam Saroopaaah; Ajo Hyeko Jushamaanoanushete
Jahaatyenaam Bhuktabhogaamajanyah. (5)*

There is only one female (Prakriti) having red, white and
black colours. She is unborn and produces innumerable
products like herself. Besides her, another unborn male
(Purusha) also exists out of her affection, and leaves her after
having enjoyed her.

द्वा सुपर्णा सयुजा सखाया
समानं वृक्षं परिषस्व जाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्य-
नश्नन्नन्यो अभिचाकशीति ॥ 6 ॥

Dvaa Suparnaa Sayujaa Sakhaayaa Samaanam Vriksham Parishasva Jaate; Tayoranyah Pippalam Svaadvattyanaah Ashnannanyo Abhichaakasheeti. (6)

Two birds having very fine feathers, united in firm friendship, rested on the same tree. One of them eats delicious fruits from the tree while the other looks on without eating.

समाने वृक्षे पुरुषो निमग्नो-
ऽनीशया शोचति मुहुमानः ।
जुष्टं यदा पश्यत्यन्यमीश-
मस्य महिमानमिति वीतशोकः ॥ 7 ॥

Samaane Vrikshe Purusho Nimagnah Aneeshayaa Shochati Muhyamamaanah; Jushtam Yadaa Pashyatyanyameesham Asya Mahimaanamiti Veetashokah. (7)

While sitting on the same tree, one of them, the personal self (the Jiva), drowned in ignorance and delusion, regrets his powerlessness. However, when he sees the other, the Lord, worshipped by all and is convinced that all glory is due to Him only, then he becomes free from misery.

ऋचो अक्षरे परमे व्योमन्
यस्मिन् देवा अधि विश्वे निषेदुः ।
यस्तं न वेद किमृचा करिष्यति
य इत् तद् विदुस्त इमे समासते ॥ 8 ॥

Richo Akshare Parame Vyoman Yasmin Devaa Adhi Vishve Nisheduh; Yastam Na Veda Kimirichaa Karishyati Ya It Tad Vidusta Ime Samaasate. (8)

What will be the benefits of the Vedas to one who does not know that imperishable, greatest and ether-like invisible Being, where the various Gods and the Vedas dwell? Those who know That are satisfied.

छन्दांसि यज्ञाः क्रतवो व्रतानि
भूतं भव्यं यच्च वेदा वदन्ति ।
अस्मान्मायी सृजते विश्वमेतत्
तस्मिंश्चान्यो मायया संनिरुद्धः ॥ 9 ॥

*Chhandaansi Yajnaah Kratavo Vrataani Bhootam Bhavyam
Yachcha Vedaa Vadanti; Asmaanmaayee Srijate Vishvametat
Tasmimshchaanyo Maayayaa Sanniruddhah. (9)*

The Lord of Maya created the Vedas, offerings, spiritual practices, past and future religious rites, all that the Vedas revealed, the whole universe, including ourselves. The other (Jiva) again is confined by Maya in this, the world of creation.

मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ।
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ 10 ॥

*Maayam Tu Prakritim Vidyaaanmaayinam Tu Maheshvaram; Tasya
Avayavabhootaistu Vyaptam Sarvamidam Jagat. (10)*

In that case, know that Nature is Maya and the controller of Maya is the great Lord. The whole universe is occupied by living beings, who are nothing but His parts.

यो योनिं योनिमधितिष्ठत्येको
यस्मिन्निदं स च विचैति सर्वम् ।
तमीशानं वरदं देवमीड्यं
निचाय्येमां शान्तिमत्यन्तमेति ॥ 11 ॥

*Yo Yonim Yonimadhitishthatyeko Yasminnidam Sa Cha Vichaiti
Sarvam; Tameeshaanam Varadam Devameedyam Nichaayyemaam
Shaantimatyantameti. (11)*

One attains everlasting peace after knowing that self-luminous adorable Lord, who gives His divine favour. Even though He seems to be one, yet He controls the manifold

activities of Prakriti and in Him this universe merges and is seen in manifold shapes.

यो देवानां प्रभवश्चोद्भवश्च
विश्वाधिपो रुद्रो महर्षिः ।
हिरण्यगर्भं पश्यत जायमानं
स नो बुद्ध्या शुभया संयुनक्तु ॥ 12 ॥

*Yo Devaanaam Prabhavah Cha Udbhavashcha Visvaadhipo
Rudrom Maharshih; Hiranyagarbham Pashyata Jaayamaanam Sa
No Buddhyaa Shubayaa Sanyunaktu. (12)*

May He who is the creator of Gods, who observes the birth of the Cosmic Soul, who bestows the highest happiness and prudence on His devotees, demolishing their sins and sorrows and punishing all the rule-breakers – may He, the great sage and the Lord of all, provide us with auspicious thoughts.

यो देवानामधिपो यस्मिँल्लोका अधिश्रिताः ।
य ईशे अस्य द्विपदश्चतुष्पदः कस्मै देवाय हविषा विधेम ॥ 13 ॥

*Yo Devaanaamadhipo Yasminllokaa Adhishritaah; Ya Eeshe Asya
Dvipadashchatushpadah Kasmai Devaaya Havishaa Vidhema. (13)*

Let us show our reverence with offerings to that Divine Being, who is full of bliss and is the Lord of the Gods, who rules over two-footed and four-footed beings and in whom the whole world exists.

सूक्ष्मातिसूक्ष्मं कलिलस्य मध्ये
विश्वस्य स्रष्टारमनेकरूपम् ।
विश्वस्यैकं परिवेष्टितारं
ज्ञात्वा शिवं शान्तिमत्यन्तमेति ॥ 14 ॥

*Sookshmaatisookshmam Kalilasya Madhye Vishvasya
Srashtaaramanekaroopam; Vishvasyaikam Pariveshtitaaram
Jnaatvaa Shivam Shaantimatyantameti. (14)*

One can attain everlasting peace when he knows that
One who is full of bliss, subtler than the subtlest, who has
projected this universe during time of confusion, taking
different shapes, and who is the only one that encircles the
universe.

स एव काले भुवनस्य गोप्ता
विश्वाधिपः सर्वभूतेषु गूढः ।
यस्मिन् युक्ता ब्रह्मर्षयो देवताश्च
तमेवं ज्ञात्वा मृत्युपाशांश्छिनत्ति ॥ 15 ॥

*Sa Eva Kaale Bhuvanasya Goptaa Vishvaadhipah Sarvabhooteshu
Goodhah; Yasmin Yuktaa Brahmarshayo Devataashcha Tamevam
Jnaatvaa Mrityupaashaanschhinatti. (15)*

He alone, the Lord of this universe, concealed in all living
beings, is the protector of this universe at the right time. The
great sages and the Gods merge in Him. Knowing Him in
this way, one becomes free from the bondage of death.

घृतात् परं मण्डमिवातिसूक्ष्मं
ज्ञात्वा शिवं सर्वभूतेषु गूढम् ।
विश्वस्यैकं परिवेष्टितारं
ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥ 16 ॥

*Ghritaat Param Mandamivaatisookshmam Jnaatvaa Shivam
Sarvabhooteshu Goodham; Vishvasyaikam Pariveshtitaaram
Jnaatvaa Devam Muchyate Sarvapaashaih. (16)*

One is relieved from all bondage after knowing that Supreme
One, who is full of bliss, encircles the whole world, and
conceals Himself in all living beings in an invisible part, like
perfume in ghee.

एष देवो विश्वकर्मा महात्मा
सदा जनानां हृदये संनिविष्टः ।
हृदा मनीषा मनसाभिक्लृप्तो
य एतद् विदुरमृतास्ते भवन्ति ॥ 17 ॥

Esha Devo Vishvakarma Mahaatmaa Sadaa Janaanaam Hridaye Sannivishtah; Hridaa Maneeshaa Manasaabhiklripto Ya Etad Viduramritaaste Bhavanti. (17)

This Divine Being, the creator and the all-pervading soul of this universe, resides in the heart of all living beings. Those who meditate on Him with heart, mind and intellect attain immortality.

यदातमस्तन्न दिवा न रात्रिर्न
सन्न चासञ्छिव एव केवलः ।
तदक्षरं तत्सवितुर्वरेण्यं
प्रज्ञा च तस्मात् प्रसृता पुराणी ॥ 18 ॥

Yadaatamastanna Divaa Na Raatrih Na Sanna Chaasanchhiva Eva Kevalah; Tadaksharam Tadaksharam Tatsaviturvarenyam Prajnaa Cha Tasmaat Prasrita Puraanee. (18)

When ignorance is removed there is no day or night, nor being or non-being. There remains that auspicious One only who is undecayable and deserving of being worshipped even by the Creator. From Him, the ancient wisdom (in the form of the Vedas) came.

नैनमूर्ध्वं न तिर्यञ्चं न मध्ये परिजग्रभत् ।
न तस्य प्रतिमा अस्ति यस्य नाम महद्यशः ॥ 19 ॥

Nainamoordhvam Na Tiryanam Na Madhye Parijagrabhat; Na Tasya Pratimaa Asti Yasya Naama Mahadyashah. (19)

There is no one who can hold Him up from above, across and in the middle, and also no one is identical to Him whose name is so renowned.

न संदृशे तिष्ठति रूपमस्य
न चक्षुषा पश्यति कश्चनैनम् ।
हृदा हृदिस्थं मनसा य एन-
मेवं विदुरमृतास्ते भवन्ति ॥ 20 ॥

Na Sandrishe Tishthati Roopamasya Na Chakshushaa Pashyati Kashchanainam; Hridaa Hiridistham Manasaa Ya Enam Evam Viduramritaaste Bhavanti. (20)

His figure does not come in the sphere of the senses. No one can see him with the naked eye. Those who know Him through intuition, stationed within the heart, attain immortality.

अजात इत्येवं कश्चिद् भीरुः प्रपद्यते ।
रुद्र यत्ते दक्षिणं मुखं तेन मां पाहि नित्यम् ॥ 21 ॥

Ajaata Ityevam Kashchid Bheeruh Prapadyate; Rudra Yatte Dakshinam Mukham Tena Maam Paahi Nityam. (21)

Some out of fear come to you, considering you to be unborn. O Rudra, help and protect me with your kind face forever.

मा नस्तोके तनये मा न आयुषि मा नो गोषु मा नो अश्वेषु रीरिषः ।
वीरान्मा नो रुद्र भामितो वधीर्हविष्मन्तः सदमित्त्वा हवामहे ॥ 22 ॥

Maa Nastoke Tanaye Maa Na Aayushi Maa No Goshu Maa No Ashveshu Reerishah; Veeraanmaa No Rudra Bhaamito Vadheerhavishmantah Sadamittvaa Havaamahe. (22)

Do not cause any harm to children, grandchildren and life, nor in regard to cows and horses. O Rudra, do not put our heroes to death by your wrath. We pray to you earnestly with offerings on all occasions.

CHAPTER V

द्वे अक्षरे ब्रह्मपरे त्वनन्ते
विद्याविद्ये निहिते यत्र गूढे ।
क्षरं त्वविद्या ह्यमृतं तु विद्या
विद्याविद्ये ईशते यस्तु सोऽन्यः ॥ 1 ॥

*Dve Akshare Brahmapare Tvanante Vidyaavidye Nihite Yatra
Goodhe; Ksharam Tvavidyaa Hyamritam Tu Vidyaa Vidyaavidye
Eeshate Yastu Soanyah. (1)*

Ignorance take us to mortality and wisdom to eternity. Just the opposite is the Supreme Brahman who is decayless, eternal and secret. Again ignorance and prudence are within Him, who controls them both.

यो योनिं योनिमधितिष्ठत्येको
विश्वानि रूपाणि योनीश्च सर्वाः ।
ऋषिं प्रसूतं कपिलं यस्तमग्रे
ज्ञानैर्बिभर्ति जायमानं च पश्येत् ॥ 2 ॥

*Yo Yonim Yonimadhitishthatyeko Vishvaani Roopaani Yoneeshcha
Sarvaah; Rishim Prasootam Kapilam Yastamagre Jnaanairbibharti
Jaayamaanam Cha Pashyet. (2)*

He is the one who governs nature in all respects and controls every being and their origin of production. He has seen the birth of the firstborn seer of golden colour (Hiranyagarbha) and supports him wisely.

एकैकं जालं बहुधा विकुर्व-
त्रस्मिन् क्षेत्रे संहरत्येष देवः ।
भूयः सृष्ट्वा पतयस्तथेशः
सर्वाधिपत्यं कुरुते महात्मा ॥ 3 ॥

Ekaikam Jaalam Bahudhaa Vikurvan Asmin Kshetre Sanharatysha Devah; Bhooyah Srishtvaa Patayastatheshah Sarvaadhipatyam Kurute Mahaatmaa. (3)

Discriminating each group of beings into various forms, the Supreme Being dissolves them into their respective sources and again creating the same as before, the great soul grasps and swings them all again.

सर्वा दिश ऊर्ध्वमधश्च तिर्यक्
प्रकाशयन् भ्राजते यद्वनड्वान् ।
एवं स देवो भगवान् वरेण्यो
योनिस्वभावानधितिष्ठत्येकः ॥ 4 ॥

Sarvaa Disha Oordhvamadhashcha Tiryak Prakaashayan Bhraajate Yadvanadvaan; Evam So Devo Bhagavaan Varenyo Yonisvabhaavaan Adhitishthatyekah. (4)

Just as the sun shines, reflecting light in every place upwards, downwards and across, in the same way that adorable God, the store of all virtues and greatness, regulates all as the cause of creation.

यच्च स्वभावं पचति विश्वयोनिः
पाच्यांश्च सर्वान् परिणामयेद् यः ।
सर्वमेतद् विश्वमधितिष्ठत्येको
गुणांश्च सर्वान् विनियोजयेद् यः ॥ 5 ॥

Yachcha Svabhaavam Pachati Vishvayonih Paachyaanshcha Sarvaan Parinaamayeh Yah; Sarvametaad Vishvamadhistishthatyeko Gunaanshcha Sarvaan Viniyojayed Yah. (5)

He, who is the origin of this universe, conceives all things out of His nature and develops those who are fit for perfection according to their previous deeds and bestows them with

regard to their natural tendencies. In this manner He governs all the worlds.

तद् वेदगुह्योपनिषत्सु गूढं
तद् ब्रह्मा वेदते ब्रह्मयोनिम् ।
ये पूर्वदेवा ऋषयश्च तद्विदु-
स्ते तन्मया अमृता वै बभूवुः ॥ 6 ॥

Tad Vedaguhyopanishatsu Goodham Tad Brahmaa Vedate Brahma Yonim; Ye Poorva Devaa Rishayashcha Tadviduh Te Tanmayaa Amritaai Vai Babhoovuh. (6)

He seems to be hidden in the Upanishads, which are part and parcel of the Vedas. Hiranyagarbha knows Him as the origin of Himself and the Vedas. Those gods and great sages who recognized Him in bygone days became united with Him verily on attaining immortality.

गुणान्वयो यः फलकर्मकर्ता
कृतस्य तस्यैव स चोपभोक्ता ।
स विश्वरूपस्त्रिगुणस्त्रिवर्त्मा
प्राणाधिपः संचरति स्वकर्मभिः ॥ 7 ॥

Gunaanvayo Yah Phalakarmakartaa Kritasya Tasyaiva Sa Chopabhoktaa; Sa Vishvaroopah Trigunah Trivartmaa Praanaadhipah Sancharati Svakarmabhih. (7)

Only he who is attracted towards things from which pleasure is obtained works to harvest the fruits of his deeds and enjoys the same. Even though he is the master of the senses, yet he becomes limited by the three gunas, having several forms, and goes round the three paths as the consequence of his deeds.

अङ्गुष्ठमात्रो रवितुल्यरूपः
संकल्पाहंकारसमन्वितो यः ।
बुद्धेर्गुणेनामगुणेन चैव
आराग्रमात्रो ह्यपरोऽपि दृष्टः ॥ 8 ॥

Angushthamaatro Ravitulyaroopah Sankalpa Ahankaarasamanvito Yah; Buddhergunena Aatmagunena Chaiva Aaraagramaatro Hyaparoapi Drishtah. (8)

He, the only one, is similar to the other, of the size of a thumb, who is pure, shining and everlasting like the sun, as minute as the point of a goad and connected with ego and sankalpa due to the restricted aspects of the intellect.

वालाग्रशतभागस्य शतधा कल्पितस्य च ।
भागो जीवः स विज्ञेयः स चानन्त्याय कल्पते ॥ 9 ॥

Vaalaagrashatabhaagasya Shatadhaa Kalpitasya Cha; Bhaago Jeevah Sa Vijneyah Sa Chaanantyaaya Kalpate. (9)

The personal soul is extremely minute, like a hair-point cut into parts and sub-parts a hundred times. Still He is capable of eternity, who is to be known.

नैव स्त्री न पुमानेष न चैवायं नपुंसकः ।
यद् यच्छरीरमादत्ते तेन तेन स युज्यते ॥ 10 ॥

Naiva Stree Na Pumaanesha Na Cahivaayam Napunsakah; Yad Yachchhareeramaadatte Tena Tena Say Yujate. (10)

He is not a female, nor a male, nor even a neuter. Whatever physical body he adopts is recognized with each of them.

संकल्पनस्पर्शनदृष्टिमोहै-
 ग्रासाम्बुवृष्ट्या चात्मविवृद्धिजन्म ।
 कर्मानुगान्यनुक्रमेण देही
 स्थानेषु रूपाण्यभिसम्प्रपद्यते ॥ 11 ॥

*Sankalpanasparshanadrishtimohaih Graasaambuvrishtyaa
 Chaatmavivridhdhijanma; Karmaanugaani Anukramena Dehee
 Sthaaneshu Roopaani Abhisamprapadyate. (11)*

Just as the gross body is nourished by ample food and water, so also the personal soul undertakes different forms in several places according to its deeds by means of desire, contact, sight and delusion.

स्थूलानि सूक्ष्माणि बहूनि चैव
 रूपाणि देही स्वगुणैर्वृणोति ।
 क्रियागुणैरात्मगुणैश्च तेषां
 संयोगहेतुरपरोऽपि दृष्टः ॥ 12 ॥

*Sthoolaani Sookshmaani Bahooni Chaiva Roopaani Dehee
 Svagunairvrinoti; Kriyaagunaih Aatmagunaishcha Tesham
 Sanyogaheturaparoapi Drishtah. (12)*

This embodied Self selects gross, subtle and various forms, influenced by the qualities of the body, the mind and the senses, but the cause of this combination seems to be yet another.

अनाद्यनन्तं कलिलस्य मध्ये
 विश्वस्य स्रष्टारमनेकरूपम् ।
 विश्वस्यैकं परिवेष्टितारं
 ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥ 13 ॥

*Anaadyanantam Kalilasya Madhye Vishvasya Srashtaaramanekaroopam; Vishvasyaikam Pariveshtitaaram Jnaatvaa Devam
 Muchyate Sarvapaashaih. (13)*

He has no beginning nor end, who has created this universe during the time of confusion, who has adopted various shapes and who alone has covered all things. Knowing Him, one is free from all bondage.

भावग्राह्यमनीडाख्यं भावाभावकरं शिवम् ।
कलासर्गकरं देवं ये विदुस्ते जहुस्तनुम् ॥ 14 ॥

*Bhaavagraahyamaneedaakhyam Bhaavaabhaava Karam Shivam;
Kalaasargakaram Devam Ye Viduste Jahustanum. (14)*

That Supreme Divine Being who has equally created life and matter, who is the origin of all arts and sciences, can be perceived by the pure and devoted mind. Revealing Him who is full of bliss, with name and without name, one becomes free from the circle of birth and death.

CHAPTER VI

स्वभावमेके कवयो वदन्ति
कालं तथान्ये परिमुह्यमानाः ।
देवस्यैष महिमा तु लोके
येनेदं भ्राम्यते ब्रह्मचक्रम् ॥ 1 ॥

*Svabhaavameke Kavayo Vadanti Kaalam Tathaanye
Parimuhyamaanaah; Devasyaisha Mahimaa Tu Loke Yenedam
Bhraamyate Brahmachakram. (1)*

Some perverted thinkers think that this wheel of Brahman revolves by the force of nature and others are of the opinion that time is the cause of its motion, but really it is the glory of God alone that is visible in this world.

येनावृतं नित्यमिदं हि सर्वं
ज्ञः कालकालो गुणी सर्वविद्यः ।
तेनेशितं कर्म विवर्तते ह
पृथ्व्यप्तेजोऽनिलखानि चिन्त्यम् ॥ 2 ॥

*Yenaavritam Nityamidam Hi Sarvam Jnah Kaalakaalo Gunee
Sarvavidyah; Teneshitam Karma Vivartate Ha Prithvyapte-
joanilakhaani Chintyam. (2)*

That Supreme Divine Being, who is all-knowing and pure consciousness by itself, has covered this universe on all sides and is the owner of the gunas and the maker of time and rules over the actions (karma), which take several shapes, like earth, water, light, air and ether.

तत्कर्म कृत्वा विनिवर्त्य भूय-
स्तत्त्वस्य तत्त्वेन समेत्य योगम् ।
एकेन द्वाभ्यां त्रिभिरष्टभिर्वा
कालेन चैवात्मगुणैश्च सूक्ष्मैः ॥ 3 ॥

Tatkarma Kritvaa Vinivartya Bhooyah Tattvasya Tattvena Sametya Yogam; Ekena Dvaabhyaam Tribhirashtabhirvaa Kaalena Chaivaatmagunaishcha Sookshmaih. (3)

After creating this universe and keeping it revolving, He keeps Himself aloof from it. He joins the principle of spirit together with the principle of matter in ratio with one (ignorance), with two (good and bad results of the deeds of past lives), with three (physical, subtle and causal) and with eight (five elements, mind, intellect and ego) by means of time and the natural tendencies of things.

आरभ्य कर्माणि गुणान्वितानि
भावांश्च सर्वान् विनियोजयेद् यः ।
तेषामभावे कृतकर्मनाशः
कर्मक्षये याति स तत्त्वतोऽन्यः ॥ 4 ॥

Aarabhya Karmaani Gunaanvitaani Bhaavaanshcha Sarvaan Viniyojayed Yah; Teshaamabhaave Kritakarmanaashah; Karmakshaye Yaati Sa Tattvatoanyah. (4)

After executing the work connected with the gunas and surrendering all of them to the Supreme Being, one becomes free from all deeds and of the circle of birth and death. All the results of the deeds vanish due to non-attachment.

आदिः स संयोगनिमित्तहेतुः
परस्त्रिकालादकलोऽपि दृष्टः ।
तं विश्वरूपं भवभूतमीड्यं
देवं स्वाचित्तस्थमुपास्य पूर्वम् ॥ 5 ॥

Aadih Sa Sanyoganimittahetuh Parastikaalaadakaloapi Drishtah; Tam Vishvaroopam Bhavabhootameedyaam Devam Svaachittasthamupaasya Poorvam. (5)

On account of prior meditation on that Supreme Worship-
pable Being who resides in everyone's heart, visible as the
universe, and who is the real origin of all beings, He reveals
Himself in the form of the result caused by the union of
spirit with matter, undivided and beyond the three divisions
of time.

स वृक्षकालाकृतिभिः परोऽन्यो
यस्मात् प्रपञ्चः परिवर्ततेऽयम् ।
धर्माविहं पापनुदं भगेशं
ज्ञात्वात्मस्थममृतं विश्वधाम ॥ 6 ॥

*Sa Vrikshakaalaakritibhih Paroanyo Yasmaat Prapanchah
Parivartateayam; Dharmaavaham Paapanudam Bhagesham
Jnaatvaatmasthanamritam Vishvadhaama. (6)*

Realizing Him, from whom this universe continues its cycle
and dissolves in Him, who is the origin of all virtues, the
destroyer of all sins, the owner of all excellent faculties, the
Immortal, and the resting place of the universe, as stationed
in one's own heart, He is observed as separate from and
beyond the range of the tree of samsara, together with time
and form.

तमीश्वराणां परमं महेश्वरं
तं देवतानां परमं च दैवतम् ।
पतिं पतीनां परमं परस्ताद्
विदाम देवं भुवनेशमीड्यम् ॥ 7 ॥

*Tameeshvaraanaam Paramam Maheshvaram Tam Devataanaam
Parmam Cha Daivatam; Patim Pateenaam Paramam Parastaad
Vidaama Devam Bhuvaneshameedhyam. (7)*

May we reveal that excellent and worshipping owner of this
universe, the Supreme Being, who is the highest Lord of all

the Lords, the highest God of all the Gods, the highest ruler above all the rulers.

न तस्य कार्य करणं च विद्यते
न तत्समश्चाभ्यधिकश्च दृश्यत ।
परास्य शक्तिर्विधैव श्रूयते
स्वाभाविकी ज्ञानबलक्रिया च ॥ 8 ॥

*Na Tasya Kaaryam Karanam Cha Vidyate Na Tatsamash-
chaabhyadhikashcha Drishyate; Paraasya Shaktirvividhaiva
Shroonyate Svaabhaavikee Jnaanabalakriyaa Cha. (8)*

He, the Supreme Being, has no organs of action, nor anything to acquire for Himself. There is none in existence identical or superior to Him. His great power, which is said to be of several kinds, is explained in the Vedas and His knowledge, strength and action are stated as existing as the natural and permanent part of Himself.

न तस्य कश्चिद् पतिरस्ति लोके
न चेशिता नैव च तस्य लिङ्गम् ।
स कारणं करणाधिपधिपो
न चास्य कश्चिज्जनिता न चाधिपः ॥ 9 ॥

*Na Tasya Kaschid Patirasti Loke Na Cheshitaa Naiva Cha
Tasya Lingam; Sa Kaaranam Karanaadhipaadhipo Na Chaasya
Kashchijjanitaa na Chaadhipah. (9)*

He has no owner in this world and none to command over Him also. He cannot be proved logically or by any signs. He is the cause of all and the controller of the controller of the sense organs. He has no lineage and none to be His Lord.

यस्तन्तुनाभ इव तन्तुभिः प्रधानजैः स्वभावतो देव एकः स्वमावृणोत् । स
नो दधाद्ब्रह्माप्ययम् ॥ 10 ॥

*Yastantunaabha Iva Tantubhih Pradhaanajaih Svabhaavato Deva
Ekah Svamaavrinot; Sa No Dadhaahbrahmaapyayam. (10)*

As a spider draws and withdraws the threads coming from its own self, so also the highest God, who instinctively overspreads Himself as part and parcel of Nature, may allow us to assimilate in Brahman.

एको देवः सर्वभूतेषु गूढः
सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः
साक्षी चेता केवलो निर्गुणश्च ॥ 11 ॥

*Eko Devah Sarvabhooteshu Goodhah Sarvavyaapee Sarvabhoota-
antaraatmaa; Karmaadhyakshah Sarvabhootaadhivaasah Saakshee
Chetaa Kevalo Nirgunashcha. (11)*

The God who is the only one, hidden in all beings, all-pervading and the inner Self of all creatures, He controls all actions and all living beings dwell in Him. He is the witness and pure consciousness free from the three gunas of nature.

एको वशी निष्क्रियाणां बहूना-
मेकं बीजं बहुधा यः करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीरा-
स्तेषां सुखं शाश्वतं नेतरेषाम् ॥ 12 ॥

*Eko Vashee Nishkriyaanaam Bahoonaam Ekam Beejam Bahudhaa
Yah Karoti; Tamaatmasthanam Yeanupashyanti Dheerah Teshaam
Sukham Shaashvatam Netareshaam. (12)*

The one controller of the many, inactive, who makes the one seed manifold. The wise who perceive Him as abiding

in their self, to them belongs eternal happiness, not to others.

नित्यो नित्यानां चेतनश्चेतनाना-
मेको बहूनां यो विदधाति कामान् ।
तत् कारणं सांख्ययोगाधिगम्यं
ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥ 13 ॥

Nityo Nityanaam Chetanashchetanaanaam Eko Bahoonaam Yo Vidadhaati Kaamaan; Tat Kaaraam Saankhyayogaadhigamyam Jnaatvaa Devam Muchyate Sarvapaashaih. (13)

He is everlasting among those who seem to be constant and intelligent, among all who are supposed to be intelligent (out of their developed organs of knowledge). He is single but fulfils the desires of the many. One becomes free from all bondage after knowing him, the cause of all, who is to be understood through the discipline of philosophy and yoga.

न तत्र सूर्यो भाति न चन्द्रतारकं
नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं
तस्य भासा सर्वमिदं विभाति ॥ 14 ॥

Na Tatra Sooryo Bhaati Na Chandrataarakam Nema Vidyuto Bhaanti Kutoayamagnih; Tameva Bhaantamanubhaati Sarvam Tasya Bhaasaa Sarvamidam Vibhaati. (14)

There the sun does not shine, nor the moon and the stars, nor lightning also. How then can this fire, which is seen by us, shine? When He shines, everything reflecting His light, the whole universe becomes bright with His light.

एको हँसो भुवनस्यास्य मध्ये
स एवाग्निः सलिले संनिविष्टः ।
तमेव विदित्वाति मृत्युमेति
नान्यः पन्था विद्यतेऽयनाय ॥ 15 ॥

*Eko Hamso Bhuvanasyaasya Madhye Sa Evaagnih Salile
Sannivishtah; Tameva Veditvaati Mrityumeti Naanyah Panthaa
Vidyateayanaaya. (15)*

He, the only one, destroyer of ignorance, is in the middle of the whole world, who alone is the fire seated in the water. After revealing Him, one crosses over death. There is no other way for liberation.

स विश्वकृद् विश्वविदात्मयोनिर्ज्ञः-
कालकालो गुणी सर्वविद् यः ।
प्रधानक्षेत्रज्ञपतिगुणेशः
सँसारमोक्षस्थितिबन्धहेतुः ॥ 16 ॥

*Sa Vishvakrid Vishvavidaatmayonih Jnah Kaalakaalo Gunee
Sarvavid Yah; Pradhaanakshetrajnapatingunaeshah Samsaara-
mokshasthitibandhahetuh. (16)*

He created all things and knows everything also. He is the origin of Himself and the destroyer of time. He is the store of all virtues and originator of all the sciences. He is the supreme ruler of the gunas and keeps matter and spirit under control. He is the cause of liberation from samsara (birth and death circle) and of bondage, which follows its continuation.

स तन्मयो ह्यमृतं ईशसंस्थो
ज्ञः सर्वगो भुवनस्यास्य गोप्ता ।
य ईशे अस्य जगतो नित्यमेव
नान्यो हेतुर्विद्यत ईशनाय ॥ 17 ॥

*Sa Tanmayo Hyamritam Eeshasanstho Jnah Sarvago
Bhuvanasyaasya Goptaa; Ya Eeshe Asya Jagato Nityameva Naanyo
Heturvidyata Eeshanaaya. (17)*

He is the soul of this universe, everlasting, and the supreme ruler. He is the all-knowing, the all pervading, the protector of the universe and the constant ruler. No one is so competent to conduct the affairs of this world continually.

यो ब्रह्माणं विदधाति पूर्वं
यो वै वेदांश्च प्रहिणीति तस्मै ।
तँ ह देवमात्मबुद्धिप्रकाशं
मुमुक्षुर्वै शरणमहं प्रपद्ये ॥ 18 ॥

*Yo Brahmaanam Vidadhaati Poorvam Yo Vai Vedaanshcha
Prahinoti Tasmai; Tam Ha Devamaatmabuddhiprakaasham
Mumukshurvai Sharanamaham Prapadye. (18)*

निष्कलं निष्क्रियं शान्तं निरवद्यं निरञ्जनम् ।
अमृतस्य परं सेतुं दग्धेन्धनमिवानलम् ॥ 19 ॥

*Nishkalam Nishkriyam Shaantam Niravadyam Niranjanam.
Amritasya Param Setum Dagdhendhanamivaanalam. (19)*

He, in the beginning of creation, created Brahma (Hiranyagarbha) and handed over the Vedas to him. He established the everlasting bridge. He, who is undivided, free from activities, quiet, without defect, spotless, and looks like the fire which has burnt up the fuel. Longing for salvation, I surrender myself to that radiant one, whose light turns the intelligence towards the Atman.

यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः ।
तदा देवमविज्ञाय दुःखस्यान्तो भविष्यति ॥ 20 ॥

Yadaa Charmavadaakaasham Veshtayishyanti Maanavaah; Tadaa Devavijnaaya Duhkhasyaanto Bhavishyati. (20)

Without revealing God, there will be no end to sorrow, even though men shall wear (use) the sky like a skin.

तपःप्रभावाद् देवप्रसादाच्च ब्रह्म
ह श्वेताश्वतरोऽथ विद्वान् ।
अत्याश्रमिभ्यः परमं पवित्रं
प्रोवाच सम्यगृषिसङ्घजुष्टम् ॥ 21 ॥

Tapahprabhaavaad Devaprasaadaachcha Brahma Ha Shvetaashvataroatha Vidvaan; Atyaashramibhyah Paramam Pavitram Provaacha Samyagrishisanghajushtam. (21)

The sage Shvetashvatara, after realizing himself through austerity and by the mercy of God, explained well to the self-controlled sannyasins, the highest birth of the sublime, sacred Brahman, adopted by all the seers.

वेदान्ते परमं गुह्यं पुराकल्पे प्रचोदितम् ।
नाप्रशान्ताय दातव्यं नापुत्रायाशिष्याय वा पुनः ॥ 22 ॥

Vedaante Paramam Guhyam Puraakalpe Prachoditam; Naaprashaantaaya Daatavyam Naaputraayaashishyaaya Vaa Punah. (22)

This supreme occult knowledge of Brahman, interpreted in Vedanta as in ancient days, should not be imparted to the restless one, or an unworthy son, or to a vile disciple.

यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ ।

तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ।

प्रकाशन्ते महात्मनः ॥ 23 ॥

Yasya Deve Paraa Bhaktiryathaa Deve Tathaa Gurau. Tasyaite Kathitaa Hyarthaah Prakaashante Mahaatmanah; Prakaashante Mahaatmanah. (23)

Then these supreme truths imparted to the most deserving high souls, who are greatly devoted to God as well as to the spiritual teacher (Guru), shine brightly. They shine brightly in those most deserving souls only.

SHANTI PATH

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु ।
मा विद्विषावहै ।

ॐ शान्तिः शान्तिः शान्तिः

*Om Saha Naavavatu; Saha Nau Bhunaktu; Saha Veeryam
Karavaavahai; Tejasvinaavadaheetamastu; Maa Vidvishaavahai.*

Om Shaantih Shaantih Shaantih.

Om. May the Lord protect both teacher and disciple, and may He cherish us both. May we work with full energy that our study be perfect and give good results. May we never feel ill will toward others.

Om peace, peace, peace.

Taittiriya Upanishad

This Upanishad consists of three chapters under the headings Shiksha-Valli, Brahmananda-Valli and Bhrigu-Valli. These are subdivided into thirty-one lessons of twelve, nine and ten respectively, in order to emphasize the fact, both directly and indirectly, to the seekers of Brahman, the Absolute Reality. All necessary instructions and definite advice are given to the pupils at the opening and also at the close of the session, in the form of a convocation message. This helps them to clearly understand the method of instruction from teacher to pupil, their education system, and the culture of the golden Vedic period.

In Shiksha-Valli, brief suggestions are given on the science of pronunciation, as well as different kinds of upasana (worship), by which pupils can purify their minds and sharpen their memories so that they may be able to ward off all odds and obstacles on the path of their study, and also in real life. These are given in a series for one to rest the mind upon and achieve calmness.

In subsequent chapters, the theory of the five koshas (sheaths) – i.e. annamaya, pranamaya, manomaya, vijñanamaya and anandamaya – has been introduced in detail. It demonstrates how the Absolute Reality (Brahman), which is Sat Chit Ananda, can be discovered through the self-experience of an individual. One cannot find the Supreme merely by being told about Him. One has to know the way

to Him also. Moreover, when the seeker knows the way, he has to follow it strictly until he reaches the goal. That goal is Brahman. One, who by constant meditation knows Brahman, attains the Supreme. Then, after realizing his Self, an individual experiences all joys at once.

SHANTI PATH

ॐ शं नो मित्रः शं वरुणः । शं नो भवत्वयमा । शं न इन्द्रो बृहस्पतिः । शं नो विष्णुरुक्रमः । नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि । त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि । तन्मामवतु । तद्वक्तारमवतु । अवतु माम् । अवतु वक्तारम् ।

ॐ शान्तिः शान्तिः शान्तिः

Om Sham No Mitrah Sham Varunah; Sham No Bhavatvayamaa; Sham Na Indro Brihaspatih; Sham No Vishnururukramah; Namo Brahmane; Namaste Vaayo; Tvameva Pratyaksham Brahmaasi; Tvaameva Pratyaksham Brahma Vadishyaami; Ritam Vadishyaami; Satyam Vadishyaami; Tanmaamavatu; Tadvaktaaramavatu; Avatu Maam; Avatu Vaktaaram.

Om Shaantih Shaantih Shaantih.

May Mitra, Varuna, Aryama, Indra, Brihaspati and wide-spreading Vishnu be gracious to us and bestow upon us happiness and bliss. Salutation to Brahman. O Vayu, salutation to you. You, verily, are the visible Brahman. I shall speak of you alone as the direct Brahman. I shall call you the Cosmic Law. I shall call you the Truth. May Brahman protect me. May He protect the teacher. May Brahman protect me, may He protect the teacher.

Om peace, peace, peace.

CHAPTER I: SHIKSHA VALLI

LESSON ONE

ॐ शं नो मित्रः शं वरुणः । शं नो भवत्वयमा । शं न इन्द्रो बृहस्पतिः । शं नो विष्णुरुक्रमः । नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि । त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि । तन्मामवतु । तद्वक्तारमवतु । अवतु माम् । अवतु वक्तारम् ।

ॐ शान्तिः शान्तिः शान्तिः

Om Sham No Mitrah Sham Varunah; Sham No Bhavatvayamaa; Sham Na Indro Brihaspatih; Sham No Vishnururukramah; Namo Brahmane; Namaste Vaayo; Tvameva Pratyaksham Brahmaasi; Tvaameva Pratyaksham Brahma Vadishyaami; Ritam Vadishyaami; Satyam Vadishyaami; Tanmaamavatu; Tadvaktaaramavatu; Avatu Maam; Avatu Vaktaaram.

Om Shaantih Shaantih Shaantih.

May Mitra, Varuna, Aryama, Indra, Brihaspati and wide-spreading Vishnu be gracious to us and bestow upon us happiness and bliss. Salutation to Brahman. O Vayu, salutation to you. You, verily, are the visible Brahman. I shall speak of you alone as the direct Brahman. I shall call you the Cosmic Law. I shall call you the Truth. May Brahman protect me. May He protect the teacher. May Brahman protect me, may He protect the teacher.

Om peace, peace, peace.

LESSON TWO

शीक्षां व्याख्यास्यामः । वर्णः स्वरः । मात्रा बलम् । साम संतानः । इत्युक्तः
शीक्षाध्यायः ।

*Sheekshaam Vyaakhyaasyaamah; Varnah Svarah; Maatraa Balam;
Saama Santaanah; Ityuktah Sheekshaadhyayaah.*

We shall now fully and clearly explain the science of phonetics. It consists of alphabet, accent, quantity, force for pronunciation, regulating the tone of voice, and the conjunctions of the letters. In this way has been explained the lesson on pronunciation.

LESSON THREE

सह नौ यशः सह नौ ब्रह्मवर्चसम् । अथातः संहिताया उपनिषदं व्याख्यास्यामः
। पञ्चस्वधिकरणेषु । अधिलोकमधिज्यौतिषमधिविद्यमधिप्रजमध्यात्मम् । ता
महासंहिता इत्याचक्षते । अथाधिलोकम् । पृथिवी पूर्वरूपम् । द्यौरुत्तररूपम्
। आकाशः संधिः । वायुः संधानम् । इत्यधिलोकम् ॥ १ ॥

*Saha Nau Yashah Saha Nau Brahmavarchasam; Athaatah
Samhitaayaa Upanishadam Vyaakhyaasyaamah; Panchasvadhikaraneshu. Adhilokam Adhijyautisham Adhividyamadhiprajam
Adhyaatmam; Taa Mahaasamhitaa Ityaachakshate; Athaadhilokam;
Prithivee Poorva Roopam; Dyauruttararoopam; Aakaashah
Sandhih; Vaayuh Sandhaanam; Ityadhilokam. (1)*

May we both, teacher and pupil, obtain splendid reputation and superiority born from spiritual knowledge and study simultaneously.

Now we shall explain this divine teaching of conjunction established on the five existing objects: universe, shining things, learning, progeny and self. Meditation on these objects is said to be the great combination. As regards the universe, the earth is the first form, heaven is the last form,

the sky is the junction and air is the joining link. One should meditate upon the universe considering this inner relation.

अथाधिज्यौतिषम् । अग्निः पूर्वरूपम् । आदित्य उत्तररूपम् । आपःसंधिः ।
वैधुतः संधानम् । इत्यधिज्यौतिषम् ॥ 2 ॥

Athaadhihjyautisham; Agnih Poorva Roopam; Aaditya Uttararoopam; Aapah Sandhih; Vaidyutah Sandhaanam; Ityadhi-jyautisham. (2)

As regards the shining things, fire is the first form, the sun is the last form, water is the junction and lightning is the joining link. In this way one should meditate upon the shining things.

अथाधिविद्यम् । आचार्यः पूर्वरूपम् । अन्तेवास्युत्तररूपम् । विद्या संधिः ।
प्रवचनं संधानम् । इत्यधिविद्यम् ॥ 3 ॥

Athaadhividyam; Aachaaryah Poorva Roopam; Antevaasyuttara-roopam; Vidyaa Sandhih; Pravachanam Sandhaanam; Ityadhividyam. (3)

Then, as regards learning, the teacher is the first form, the pupil is the last form, knowledge is the junction and instruction is the joining link. Thus, one should meditate upon learning.

अथाधिप्रजम् । माता पूर्वरूपम् । पितोत्तररूपम् । प्रजा संधिः । प्रजननं
संधानम् इत्यधिप्रजम् ॥ 4 ॥

Athaadhiprajam; Maataa Poorva Roopam; Pitottara Roopam; Prajaasandhih; Prajananam Sandhaanam; Ityadhiprajam. (4)

Then, as regards progeny, the mother is the first form, the father is the last form, progeny is the junction and generation is the joining link. Thus, one should meditate upon progeny.

अथाध्यात्मम् । अधरा हनुः पूर्वरूपम् । उत्तराहनुरुत्तररूपम् । वाक् संधिः । जिह्वा संधानम् । इत्यध्यात्मम् ॥ 5 ॥

Athaadhyaatmam; Adharaa Hanuh Poorva Roopam; Uttaraa-hanuruttararoopam; Vaak Sandhih; Jihvaa Sandhaanam; Ityadhyaatmam. (5)

Then, as regards the self, the lower jaw is the first form, the upper jaw is the last form, speech is the junction and the tongue is the joining link. Thus, one should meditate upon the self.

इतीमा महासंहिता य एवमेता महासंहिता व्याख्याता वेद । संधीयते प्रजया पशुभिः । ब्रह्मवर्चसेनान्नाद्यन सुवर्गेण लोकेन ॥ 6 ॥

Iteemaa Mahaasamhitaa Ya Evametaa Mahaasamhitaa Vyaakhyataa Veda; Sandheeyate Prajayaa Pashubhih; Brahma-varchasenaannaadyena Suvargena Lokena. (6)

These are called the great combinations. One who meditates on these great conjunctions, as explained above, will obtain progeny, wealth in cattle, the splendour of Brahma, food and the like, and a favoured place in heaven.

LESSON FOUR

यश्छन्दसामृषभो विश्वरूपः । छन्दोभ्योऽध्यमृतात् सम्बभूव । स मेन्द्रो मेधया स्पृणोतु । अमृतस्य देव धारणो भूयासम् । शरीरं मे विचर्षणम् । जिह्वा मे मधुमत्तमा । कर्णाभ्यां भूरि विश्रुवम् । ब्रह्मणः कोशोऽसि मेधया पिहितः । श्रुतं मे गोपाय ॥ 1 ॥

Yashchhandasaamrishabho Vishvaroopah; Chhandobhyoadhyamritaat Sambabhoova; Sa Mendro Medhayaa Sprinotu; Amritasya Deva Dhaarano Bhooyaasam; Shareeram Me Vicharshanam; Jihvaa Me Madhumattamaa; Karnaabhyaam Bhoori Vishruvam; Brahmanah Koshoasi Medhayaa Pihitah; Shrutam Me Gopaaya. (1)

He, who is the most prominent in the hymns of the Vedas, who is all-pervading and whose widespread grandeur has sprung up from the sacred and immortal Vedas, may He – Om, that is Indra – the Supreme Lord, delight me with intelligence and mental power. O Lord, may I be the possessor of immortality, may my body be in good condition, may my speech be sweet to the highest degree, and may I hear much with my ears so that I may learn. You are the sheath of Brahman, covered by worldly intelligence. Guard my learning, which I acquired by hearing.

आवहन्ती वितन्वाना कुर्वाणाचीरमात्मनः । वासाँसि मम गावश्च । अन्नपाने च सर्वदा । ततो मे श्रियमावह । लोमशां पशुभिः सह स्वाहा ॥ २ ॥

Aavahantee Vitanvaanaa; Kurvaanaa Cheeramaatmanah; Vaasaamsi Mama Gaavashcha; Annapaane Cha Sarvadaa; Tato Me Shriyamaavaha; Lomashaam Pashubhih Saha Svaahaa. (2)

O God, having gifted me with intelligence and fitness, grant me prosperity which will give me clothes, wool, cattle, food and drink, without delay, for all time. Svaha.

आ मायन्तु ब्रह्मचारिणः स्वाहा । विमायन्तु ब्रह्मचारिणः स्वाहा । प्रमायन्तु ब्रह्मचारिणः स्वाहा । दमायन्तु ब्रह्मचारिणः स्वाहा । शमायन्तु ब्रह्मचारिणः स्वाहा ॥ ३ ॥

Aa Maayantu Brahmachaarinah Svaahaa; Vimaayantu Brahmachaarinah Svaahaa; Pramaayantu Brahmachaarinah Svaahaa; Damaayantu Brahmachaarinah Svaahaa; Shamaayantu Brahmachaarinah Svaahaa. (3)

May students (brahmacharis) come to me from all corners. Svaha. May they come in large numbers from far off. May they be self-controlled and mentally calm.

यशो जनेऽसानि स्वाहा । श्रेयान् वस्यसोऽसानि स्वाहा । तं त्वा भग प्रविशानि
स्वाहा । स मा भग प्रविश स्वाहा । तस्मिन् सहस्रशाखे नि भगाहं त्वयि
मृजे स्वाहा ॥ 4 ॥

*Yasho Janeasaani Svaahaa; Shreyaan Vasyasoasaani Svaahaa;
Tam Tvaa Bhaga Pravishaani Svaahaa; Sa Maa Bhaga Pravisha
Svaahaa; Tasmin Sahasrashaakhe Ni Bhagaaham Tvayi Mrije
Svaahaa. (4)*

May I become popular among men. May I become superior
to the wealthy. Svaha. O Venerable Lord, may I enter into
Thee. Svaha. O Adorable Lord, may I purify my sins in Thy
all-pervading Self. Svaha.

यथाऽऽपः प्रवता यन्ति यथा मासा अहर्जरम् । एवं मां ब्रह्मचारिणो धातरायन्तु
सर्वतः स्वाहा । प्रतिवेशोऽसि प्र मा भाहि प्र मा पद्यस्व ॥ 5 ॥

*Yathaa Aapah Pravataa Yanti Yathaa Maasaa Aharjaram; Evam
Maam Brahmachaarino Dhaataraayantu Sarvatah Svaahaa;
Prativeshoasi Pra Maa Bhaahi Pra Maa Padyasva. (5)*

Just as water flows downwards, as the months are united with
the year, similarly, O Lord, the creator of all, may students
(brahmacharis) come to me from all directions. Svaha.
You are the resting place at hand, enlighten me and take
complete possession of me.

LESSON FIVE

भूर्भुवः सुवरिति वा एतास्तिस्रो व्याहृतयः । तासामु ह स्मैतां चतुर्थी
माहाचमस्यः प्रवेदयते । मह इति । तद्ब्रह्म । स आत्मा । अङ्गान्यन्या
देवताः । भूरिति वा अयं लोकः । भुव इत्यन्तरिक्षम् । सुवरित्यसौ लोकः ।
मह इत्यादित्यः । आदित्येन वाव सर्वे लोका महीयन्ते ॥ 1 ॥

*Bhoorbhuvah Suvariti Vaa Etaastisro Vyaahritayah; Taasaamu Ha
Smaitaam Chaturtheem Maahaachamasyah Pravedayate; Maha Iti;*

Tad Brahma; Sa Aatmaa; Angaanyanyaa Devataah; Bhooriti Vaa Ayam Lokah; Bhuva Ityantariksham; Suvarityasau Lokah; Maha Ityaadityah; Aadityena Vaava Sarve Lokaa Maheeyante. (1)

Bhuh, Bhuvah and Suvah, these, verily, are the three Vyahritis or mystical utterances, and the fourth one, Maha by name, which Mahachamasya visualized. That is Brahman. That is the Atman. Other gods are its limbs. What is known as Bhuh is, indeed, this world. What is called Bhuvah is the intermediate space. What is denoted as Suvah is heaven. What is known as Maha is the sun. Verily, through the sun all the world prospers.

भूरिति वा अग्निः । भुव इति वायुः । सुवरित्यादित्यः । मह इति चन्द्रमा । चन्द्रमसा वाव सर्वाणि ज्योतींषि महीयन्ते । भूरिति वा ऋचः । भुव इति सामानि । सुवरिति यजूंषि । मह इति ब्रह्म । ब्रह्मणा वाव सर्वे वेदा महीयन्ते ॥ 2 ॥

Bhooriti Vaa Agnih; Bhuva Iti Vaayuh; Suvarityaadityah; Maha Iti Chandramaah; Chandramasaa Vaava Sarvaani Jyoteemshi Maheeyante; Bhooriti Vaa Richah; Bhuva Iti Saamaani; Suvariti Yajoomshi Maha Iti Brahma; Brahmanaa Vaava Sarve Vedaa Maheeyante. (2)

What is called Bhuh is indeed fire, Bhuvah is the air, Suvah is the sun, Maha is the moon, and through the moon all shine. Bhuh is the Rigveda, Bhuvah is the Samaveda, Suvah is the Yajurveda. Maha is Brahman (Om). Through Brahman (Om) verily all Vedas are magnified.

भूरिति वै प्राणः । भुव इत्यपानः । सुवरिति व्यानः । मह इत्यन्नम् । अन्नेन वाव सर्वे प्राणा महीयन्ते । ता वा एताश्चतस्रश्चतुर्धा । चतस्रश्चतस्रो व्याहतयः । ता यो वेद । स वेद ब्रह्म । सर्वेऽस्मै देवा बलिमावहन्ति ॥ 3 ॥

Bhooriti Vai Praanah; Bhuva Ityapaanah; Suvariti Vyaanah; Maha Ityannam; Annena Vaava Sarve Praanaa Maheeyante;

Taa Vaa Etaashchatastrashchaturdhaa; Chatastrashchatastro Vyahritayah; Taa Yo Veda; Sa Veda Brahma. Sarveasmai Devaa Balimaavahanti. (3)

Bhuh is indeed the air that is breathed in (prana). Bhuvah is the air that is breathed out (apana). Suvah is vital air that sustains life. Vyana is the retained breath. Maha is food and through food, verily, all animate beings are nourished. These indeed are the four Vyahritis, forming groups of four, become fourfold. One who meditates on them knows Brahman and the deities bring offerings to him.

LESSON SIX

स य एषोऽन्तर्हृदय आकाशः । तस्मिन्नयं पुरुषो मनोमयः । अमृतो हिरण्मयः ॥ 1 ॥

Sa Ya Eshoantarhridaya Aakaashah; Tasminnayam Purusho Manomayah; Amrito Hiranmayah. (1)

The bright space, familiar to all, is in the heart. Within that the intelligent, immortal and radiant soul (Purusha) exists who is realized and worshipped through meditation and knowledge.

अन्तरेण तालुके । य एष स्तन इवावलम्बते । सेन्द्रयोनिः । यत्रासौ केशान्तो विवर्तते । व्यपोह्य शीर्षकपाले । भूरित्यग्नौ प्रतिष्ठति । भुव इति वायौ । सुवरित्यादित्ये । मह इति ब्रह्मणि । ॥ 2 ॥

Antarena Taaluke; Ya Esha Stana Ivaavalambate, Sendrayonih; Yatraasau Keshaananto Vivartate; Vyapohya Sheershakapaale; Bhoorityagnau Pratishthati, Bhuva Iti Vaayau Suvarityaaditye; Maha Iti Brahmani. (2)

That which hangs down between the palates like a nipple, that is the birthplace of Indra; at the crown where the hair is made to part, separating the skull in the middle (Brahma

yonī). In fire he rests as Bhuh, in air as Bhuvah, in the sun as Suvah, in Brahman as Maha.

आप्नोति स्वराज्यम् । आप्नोति मनसस्पतिम् । वाक्पतिश्चक्षुष्पतिः ।
श्रोत्रपतिर्विज्ञानपतिः । एतत्ततो भवति ॥ 3 ॥

*Aapnoti Svaaraajyam; Aapnoti Manasaspatim; Vaakpatish-
chakshushpatih; Shrotrapatirvijnaanapatih; Etattato Bhavati. (3)*

He attains self-rule. He becomes the lord of mind, the lord of speech, the lord of sight, the lord of hearing, the lord of intelligence; this and more he becomes.

आकाशशरीरं ब्रह्म । सत्यात्म प्राणारामं मनआनन्दम् । शान्ति समृद्ध ममृतम्
। इति प्राचीनयोग्योपास्व ॥ 4 ॥

*Aakaashashareeram Brahma; Satyaatma Praanaaraamam
Mana Aanandam; Shaantisamriddhamamritam; Iti Praacheena-
yogyopaassva. (4)*

After that he becomes imperishable and blissful Brahman, whose body is the space (akasha), which is associated with the gross and subtle, and truth is his real nature, whose sport is in vital force, whose mind is the source of delight, and who is bestowed with peace. In this way, O Prachinyogya, worship as stated above.

LESSON SEVEN

पृथिव्यन्तरिक्षं द्यौर्दिशोऽवान्तरदिशः । अग्निर्वायुरादित्यश्चन्द्रमा नक्षत्राणि ।
आप ओषधयो वनस्पतय आकाश आत्मा । इत्यधिभूतम् । अथाध्यात्मम्
। प्राणो व्यानोऽपान उदानः समानः । चक्षुः श्रोत्रं मनो वाक् त्वक् । चर्म
माँ सूँ स्नावास्थि मज्जा । एतदधिविधाय ऋषिरवोचत् । पाङ् क्तं वा
इदँ सर्वम् । पाङ्क्तेनैव पाङ्क्तँ स्पृणोतीति ।

*Prithivyantariksham Dyaurdishah Aavaantaradishah; Agnirvaa-
yuraadityashchandramaa Nakshatraani; Aapa Oshadhayo
Vanaspataya Aakaasha Aatmaa; Ityadhibhootam; Athaadhyaatmam;
Praano Vyaanoapaana Udaanah Samaanah; Chakshuh Shrotram
Mano Vaak Tvak; Charma Maam Sam Snaavaasthi Majjaa;
Etadadhibhidhaaya Rishiravochat; Paanktam Vaa Idam Sarvam;
Paanktenaiva Paanktam Sprinoteeti.*

One should meditate upon the elements of which this whole universe is constructed, namely, earth, sky, heaven, the primary and intermediate quarters, fire, air, the sun, the moon, stars, water, herbs, trees, ether and the body. Then again one should meditate upon oneself, considering prana, vyana, apana, udana and samana, the organs of sight, hearing, thinking, speech and the sense of touch, and skin, flesh, muscles, bones and marrow. Having revealed thus by intuition, the seer proclaimed that the whole universe is based on verily this fivefold principle, and one set of five fulfils the other.

LESSON EIGHT

ओमिति ब्रह्म । ओमितीदं सर्वम् । ओमित्येतदनुकृतिर्ह स्म वा अप्यो
श्रावयेत्याश्रावयन्ति । ओमिति सामानि गायन्ति । ओं शोमिति । शस्त्राणि
शं सन्ति । ओमित्यध्वर्यूः प्रतिगरं प्रतिगृणाति । ओमिति ब्रह्मा प्रसौति ।
ओमित्यग्निहोत्रमनुजानाति । ओमिति ब्राह्मणः प्रवक्ष्यन्नाह ब्रह्मो-
पाप्नवानीति । ब्रह्मैवोपाप्नोति ।

*Omiti Brahma; Omiteedam Sarvam; Omityetadanukritirha Sma
Vaa Apyo Shraavayetyaashraavayanti; Omiti Saamaani Gaayanti;
Om Shomiti; Shastraani Shamsanti Omityadhvaryooh Pratigaram
Pratigrinaati; Omiti Brahmaa Prasauti; Omityagnihotra-
manujaanaati; Omiti Braahmanah Pravakshyannaaha
Brahmopaapnavaaneeti; Brahmaivopaapnoti.*

Om is Brahman. Om is all this universe, seen and imagined. It is the universal truth that Om is a term of compliance.

The priests doing sacrificial deeds direct the assistant with the word. Om makes the gods hear. They start singing Samas with Om. Chanting Om Shom in the beginning, the Hotra priests recite the shastras. The Adhvaryu addresses the Hotra priests with the word Om. Brahma makes the sacrifice in the proper way uttering Om. The sacrificers grant permission to offer oblations to the fire uttering Om. A Brahmana, before beginning to recite the Vedas, with a desire to become well-versed, chants Om. Verily, he attains Brahman.

LESSON NINE

ऋतं च स्वाध्यायप्रवचने च । सत्यं च स्वाध्यायप्रवचने च । तपश्च स्वाध्यायप्रवचने च । दमश्च स्वाध्यायप्रवचने च । शमश्च स्वाध्यायप्रवचने च । अग्नयश्च स्वाध्यायप्रवचने च । अग्निहोत्रं च स्वाध्यायप्रवचने च । अतिथयश्च स्वाध्यायप्रवचने च । मानुषं च स्वाध्यायप्रवचने च । प्रजा च स्वाध्यायप्रवचने च । प्रजनश्च स्वाध्यायप्रवचने च । प्रजातिश्च स्वाध्यायप्रवचने च । सत्यमिति सत्यवचा राथीतरः । तप इति तपोनित्यः पौरुशिष्टिः । स्वाध्यायप्रवचने एवेति नाको मौद्गल्यः । तद्धि तपस्तद्धि तपः ।

Ritam Cha Svaadhyayaapravachane Cha; Satyam Cha Svaadhyayaapravachane Cha; Tapashcha Svaadhyayaapravachane Cha; Damashcha Svaadhyayaapravachane Cha; Shamashcha Svaadhyayaapravachane Cha; Agnayashcha Svaadhyayaapravachane Cha; Agnihotram Cha Svaadhyayaapravachane Cha; Atithayashcha Svaadhyayaapravachane Cha; Maanusham Cha Svaadhyayaapravachane Cha; Prajaa Cha Svaadhyayaapravachane Cha; Prajanashcha Svaadhyayaapravachane Cha; Prajaatishcha Svaadhyayaapravachane Cha; Satyamiti Satyavachaa Raatheetarah; Tapa Iti Taponityah Paurushishtih; Svaadhyaya Pravachane Eveti Naako Maudgalyah; Taddhi Tapastaddhi Taph.

Uprightness and learning and imparting Vedic knowledge as prescribed by the scriptures are to be practised. Truthfulness and learning and teaching are to be practised. Austerity and learning and teaching are to be adopted. Self-restraint and learning and teaching are to be practised. Calmness and learning and teaching are to be practised. Sacred fires are to be looked after and learning and teaching are to be practised. Offering oblations to the fire daily, morning and evening (Agnihotra) is to be performed, and learning and teaching are to be followed. Hospitality is to be observed and learning and teaching are to be carried on. Good and favourable behaviour for the welfare of human beings is to be adopted, and learning and teaching are to be practised. Bringing up the family and learning and teaching are to be carried on. A grandson is to be raised, and learning and teaching are to be practised.

Truthfulness alone is to be practised, says the sage Satyavacha of the line of Rathitara. Austerity is enough, thinks Taponitya, son of Purushishti. Naka, the son of Mudgala, emphasized learning and imparting Vedic knowledge. That, certainly, is penance; indeed, that is penance.

LESSON TEN

अहं वृक्षस्य रेरिवा । कीर्तिः पृष्ठं गिरेरिव । ऊर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि
। द्रविणँ सवर्चसम् । सुमेधा अमृतोक्षितः । इति त्रिशङ्कोर्वेदानुवचनम् ।

Aham Vrikshasya Rerivaa; Keertih Prishtham Giveriva; Oordhva Pavitro Vaajineeva Svamritamasmi; Dravinam Savarchasam; Sumedhaa Amritokshitah; Iti Trishankorvedaanuvachanam.

I am the stimulator of the tree of the universe. My fame is as high as the peak of the mountain. My source is pure (Brahman). I am like the pure reality of the Self, as that is like the sun. I am the power, the wealth and the light of

the divine intuition. I have realized the true knowledge, imperishable and immortal have I become. This was the declaration of Trishanku, the seer, after his Self-realization.

LESSON ELEVEN

वेदमनूच्याचार्योऽन्तेवासिनमनुशास्ति । सत्यं वद । धर्मं चर । स्वाध्यायान्मा प्रमदः । आचार्याय प्रियं धनमाहृत्य प्रजातन्तुं मा व्यवच्छेत्सीः । सत्यान् प्रमदितव्यम् । धर्मान् न प्रमदितव्यम् । कुशलान्न प्रमदितव्यम् । भूत्यै न प्रमदितव्यम् । स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम् । देवपितृकार्याभ्यां न प्रमदितव्यम् ॥ १ ॥

Vedamanoochyaachaaryoantevaasinamanushaasti; Satyam Vada; Dharmam Chara; Svaadhyayaanaamaa Pramadah; Aachaaryaaya Priyam Dhanamaahritya Prajaatantum Maa Vyavachchhetseeh; Satyaanna Pramaditavyam; Dharmaan Na Pramaditavyam; Kushalaanna Pramaditavyam; Bhootyai Na Pramaditavyam; Svaadhyayaapravachanaabhyaam Na Pramaditavyam; Devapitrikaaryaabhyaam Na Pramaditavyam. (1)

Having instructed in the Vedas, the teacher gives advice to the pupils. Speak the truth; keep to the rules of prescribed conduct; do not neglect study; offer to the teacher presents liked by him; be careful about the line of progeny; no negligence about Truth; no diversion from performing righteous duty; no carelessness about what is just and good; no carelessness about prosperity; no indifference towards study and imparting knowledge of the Vedas; do not be forgetful about duties towards the gods and the manes (forefathers).

मातृदेवो भव । पितृदेवो भव । आचार्यदेवो भव । अतिथिदेवो भव ।
यान्यनवद्यानि कर्माणि । तानि सेवितव्यानि । नो इतराणि । यान्यस्माकं
सुचरितानि । तानि त्वयोपास्यानि । नो इतराणि । ये के चास्मच्छ्रेयाँ सो
ब्राह्मणाः । तेषां त्वयाऽऽसनेन प्रश्वसितव्यम् । श्रद्धया देयम् । अश्रद्धया देयम् ।
श्रिया देयम् । ह्रिया देयम् । भिया देयम् । संविदा देयम् ॥ २ ॥

*Maatrیدهو Bhava; Pitridevo Bhava; Aacharyadevo Bhava;
Atithidevo Bhava; Yaanyanavadyaani Karmaani; Taani
Sevitavyaani; No Itaraani; Yaanyasmaakam Sucharitaani; Taani
Tvayopaasyaani; No Itaraani; Ye Ke Chaasmachchhreyaaamso
Braahmanaah; Teshaam Tvayaa Aasanena Prashvasitavyam;
Shraddhayaa Deyam; Ashraddhayaa Deyam; Shriyaa Deyam;
Hriyaa Deyam; Bhiyaa Deyam; Samvidaa Deyam. (2)*

Treat your mother like a god; worship your father as a god;
think your teacher to be a god; behave with your guest like
a god; do not perform blameworthy acts but restore the
others; commendable actions are to be followed, not others;
pay due respect to those who are superior and praiseworthy
among us by offering a seat and other necessities; presents
are to be offered gladly, willingly and full of faith; never offer
unwilling, dishonourable or faithless gifts; the presents are
to be offered in plenty with modesty and fear; the presents
are to be with sympathy.

अथ यदि ते कर्मविचिकित्सा वा वृत्तविचिकित्सा वा स्यात् । ये तत्र
ब्राह्मणाः सम्मर्शिनः । युक्ता आयुक्ताः । अलूक्षा धर्मकामाः स्युः । यथा
ते तत्र वर्तेरन् । युक्ता आयुक्ताः । अलूक्षा धर्मकामाः स्युः । यथा ते तत्र
वर्तेरन् । तथा तत्र वर्तेथाः । अथाभ्याख्यातेषु । ये तत्र ब्राह्मणाः
सम्मर्शिनः । युक्ता आयुक्ताः । अलूक्षा । धर्मकामाः स्युः । यथा ते
तेषु वर्तेरन् । तथा तेषु वर्तेथाः । एष आदिशः । एष उपदेशः । एषा
वेदोपनिषत् । एतदनुशासनम् । एवमुपासितव्यम् । एवमुचैतदुपास्यम् ॥ ३ ॥

Atha Yadi Te Karmavichikitsaa Vaa Vrittavichikitsaa Vaa Syaata; Ye Tatra Braahmanaah Sammarshinah; Yuktaa Aayuktaah. Alookshaa Dharmakaamaah Syuh; Yathaa Te Tatra Varteran; Tathaa Tatra Vartethaah; Athaabhyaakhyaateshu; Ye Tatra Braahmanaah Sammarshinah; Yuktaa Aayuktaah; Alookshaa Dharmakaamaah Syuh; Yathaa Te Teshu Varteran; Tathaa Teshu Vartethaah; Esha Aadeshah; Esha Upadeshah; Eshaa Vedopanishat; Etadanushaasanam; Evamupaasitavyam; Evamuchaitadupaasyam.
(3)

Then, if there is any doubt in the mind in respect to rites and duties and conduct in life, act exactly as Brahmans do who happen to be present there and who are able to judge impartially, who are more experienced, independent in view, gentle by nature and well-versed and lovers of law; regarding such matters, you have to act accordingly. In the same way, with those who are wrongly accused of crimes, behave with them according to the way of the Brahmans who happen to be present there, who are gentle, independent, experienced and prudent. That is the direction, that is the advice, that is the secret instruction of the Vedas. These are verily the commandments. One must practise them throughout life in the way stated above, and not otherwise.

LESSON TWELVE

ॐ शं नो मित्रः शं वरुणः । शं नो भवत्वयमा । शं न इन्द्रो बृहस्पतिः । शं नो विष्णुरुक्रमः । नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि । त्वामेव प्रत्यक्षं ब्रह्मावादिषम् । ऋतमवादिषम् । सत्यमवादिषम् । तन्मामावीत् तद्वक्तारमावीत् । आवीन्माम् । आवीद्वक्तारम् ।

ॐ शान्तिः शान्तिः शान्तिः

Om Sham No Mitrah Sham Varunah; Sham No Bhavatvayamaa; Sham Na Indro Brihaspatih; Sham No Vishnuruurukramah; Namo Brahmane; Namaste Vaayo; Tvameva Pratyaksham Brahmaasi;

Tvameva Pratyaksham Brahmaavaadisham; Tvaameva Pratyaksham Brahma Vadishyaam; Ritamavaadisham; Satyamavaadisham. Tanmaamaaveet. Tadvaktaaramaaveet; Aaveenmaam Aaveed-vaktaaram.

Om Shaantih Shaantih Shaantih.

May Mitra, Varuna, Aryana, Indra, Brihaspati and wide-spreading Vishnu be gracious to us and bestow upon us happiness and bliss. Salutation to Brahman, O Vayu, salutation to you. You, verily, are the visible Brahman. I spoke of you alone as the direct Brahman. I spoke of you alone as the manifested Brahman. I spoke of you as the Cosmic Law. I spoke of you as the Truth. He (Brahman) protected me. He protected the teacher. He protected me, He protected the teacher.

Om peace, peace, peace.

SHANTI PATH

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्वि
नावधीतमस्तु । मा विद्विषावहै ।

ॐ शान्तिः शान्तिः शान्तिः

*Om Saha Naavavatu; Saha Nau Bhunaktu; Saha Veeryam
Karavaavahai; Tejasvi Naavadheetamastu; Maa Vidvishaavahai.*

Om Shaantih Shaantih Shaantih.

Om. May He protect us both (teacher and pupil) together.
May He cherish us both together. May we work together
with full energy. May our study be perfect and achieve good
results. May we never have ill will towards others.

Om peace, peace, peace.

CHAPTER II: BRAHMANANDA VALLI

LESSON ONE

ब्रह्मविदाप्नोति परम् । तदेषाभ्युक्ता ॥ 1 ॥

Brahmavidaapnoti Param; Tadeshaabhyuktaa. (1)

One who realizes Brahman attains the Supreme; in this context it has been proclaimed.

सत्यं ज्ञानमनन्तं ब्रह्म । यो वेद निहित गुहायां परमं व्योमन् । सोऽश्नुते सर्वान् कामान् सह ब्रह्मणा विपश्चितेति ॥ 2 ॥

Satyam Jnaanamanantam Brahma; Yo Veda Nihita Guhaayaam Parame Vyoman; Soashnute Sarvaan Kaamaan Saha Brahmanaa Vipashchiteti. (2)

Brahman is truth, knowledge and boundless. One who realizes that Brahman as resting in the intellect, in the highest space, in the cave of the heart, fulfils all desires, as Brahman is all-knowing.

तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः । आकाशाद्वायुः । वायोरग्निः । अग्नेरापः । अद्भ्यः पृथिवी । पृथिव्या ओषधयः । ओषधीभ्योऽन्नम् । अन्नात्पुरुषः । स वा एष पुरुषोऽन्नरसमयः । तस्येदमेव शिरः । अयं दक्षिणः पक्षः । अयमुत्तरः पक्षः । अयमात्मा । इदं पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ 3 ॥

Tasmaadvaa Etasmaadaatmana Aakaashah Sambhootah; Aakaashaadvayuh; Vaayoragnih; Agneraapah; Adbhyah Prithivee; Prithivyaa Oshadhayah; Oshadheeabhyoannam; Annaatpurushah; Sa Vaa Esha Purushoannarasamayah; Tasyedameva Shirah; Ayam Dakshinah Pakshah; Ayamuttarah Pakshah; Ayam Aatmaa; Idam Puchchham Pratisthaa; Tadapyesha Shloko Bhavati. (3)

From that very Atman (Self), which has been referred to as Brahman, ether came into existence; from ether, air; from air, fire; from fire, water; from water, the earth; from the earth, herbs; from herbs, food; and from food was born man. Man, as he is, is the yield of the essence of food indeed. This, verily, is his head, his right side, his left side, his trunk, his self and the hind part forming the basis. There is a verse explaining the same fact.

LESSON TWO

अन्नाद्वै प्रजाः प्रजायन्ते । याः काश्च पृथिवीं श्रिताः । अथो अन्नेनैव जीवन्ति । अथैनदपि यन्त्यन्ततः । अन्नं हि भूतानां ज्येष्ठम् । तस्मात्सर्वौषधमुच्यते । सर्वं वै तेऽन्नमाप्नुवन्ति येऽन्नं ब्रह्मोपासते । अन्नं हि भूतानां ज्येष्ठम् । तस्मात्सर्वौषधमुच्यते । अन्नाद्भूतानि जायन्ते । जातान्यन्नेन वर्धन्ते । अद्यतेऽस्ति च भूतानि । तस्मादन्नं तदुच्यत इति ॥ १ ॥

Annaadvai Prajaah Prajaayante; Yaah Kaashcha Prithiveem Shritaah; Atho Annenaiva Jeevanti; Athainadapi Yantantatah; Annam Hi Bhootaanaam Jyeshtham; Tasmaatsarvaushadhamuchyate; Sarvam Vai Teannamaapnuvanti Yeannam Brahmopaasate; Annam Hi Bhootaanaam Jyeshtham; Tasmaatsarvaushadhamuchyate; Annaadbhootaani Jaayante; Jaataanyannena Vardhante; Adyateatti Cha Bhootaani; Tasmaadannam Taduchyata Iti. (1)

Whatsoever living beings live on this earth, truly they are born from food, also they remain alive on food alone, and in the same way they return into it at the end. Food is verily the first among all that is created; therefore, it is said to be the medicine for all. One who meditates on food as Brahman surely obtains all food. Verily, food is the first among all, hence it is the universal remedy. All creatures are born from food, they grow by food. All beings consume it and are consumed by it, hence it is regarded as food.

तस्माद्वा एतस्मादन्नरसमयादन्योऽन्तर आत्मा प्राणमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधतामन्वयं पुरुषविधः । तस्य प्राण एव शिरः । व्यानो दक्षिणः पक्षः । अपान उत्तरः पक्षः । आकाश आत्मा । पृथिवी पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ २ ॥

Tasmaadvaa Etasmaadannarasamayaat Anyoantara Aatmaa Praanamayah; Tenaisha Poornah; Sa Vaa Esha Purushavidha Eva; Tasya Purushavidhataam Anvayam Purushavidhah; Tasya Praana Eva Shirah; Vyaano Dakshinah Pakshah; Apaana Uttarah Pakshah; Aakaasha Aatmaa; Prithivee Puchcham Pratishthaa; Tadapyesha Shloko Bhavati. (2)

Verily, besides this, which is made of the essence of food, there is the other inner Self, comprised of vital air (energy) with which this Self is filled. Really this Self is exactly like the form of a person. That earlier Self, having taken the form of a person, accordingly this Self is also the shape of a person. Of this, prana, indeed, is the head, vyana is the right side, apana is the left side, space is the Self and earth is the support and foundation. There is the following verse about it.

LESSON THREE

प्राणं देवा अनु प्राणन्ति । मनुष्याः पशवश्च ये । प्राणो हि भूतानामायुः । तस्मात्सर्वायुषमुच्यते । सर्वमेव त आयुर्यन्ति ये प्राणं ब्रह्मोपासते । प्राणो हि भूतानामायुः । तस्मात्सर्वायुषमुच्यत इति । तस्यैष एव शरीर आत्मा यः पूर्वस्य ॥ १ ॥

Praanam Devaa Anu Praananti; Manushyaah Pashavashcha Ye; Praano Hi Bhootaanaamaayuh; Tasmaatsarvaayushamuchyate; Sarvameva Ta Aayuryanti Ye Praanam Brahmopaasate; Praano Hi Bhootaanaamaayuh; Tasmaatsarvaayushamuchyata Iti; Tasyaisha Eva Shaareera Aatmaa Yah Poorvasya. (1)

Whatsoever gods, men or animals exist, all depend on prana (vital force) for their lives. Really, prana is the vital force of

all creatures; therefore, it is regarded as the universal life. Those who worship prana as Brahman surely attain the full span of life. Prana is the life of all living beings; therefore, it is called the life of all. The embodied Self of the earlier one is this one, indeed.

तस्माद्वा एतस्मात्प्राणमयादन्योऽन्तर आत्मा मनोमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधतामन्वय पुरुषविधः । तस्य यजुरेव शिरः । ऋग्दक्षिणः पक्षः । सामोत्तरः पक्षः । आदेश आत्मा । अथर्वाङ्गिरसः पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ २ ॥

Tasmaadvaa Etasmaatpraanamayaat Anyoantara Aatmaa Manomayah; Tenaisha Poornah; Sa Vaa Esha Purushavidha Eva; Tasya Purushavidhataam Anvayam Purushavidhah; Tasya Yajureva Shirah; Rig Dakshinah Pakshah; Saamottarah Pakshah; Aadesha Aatmaa; Atharvaangirasah Puchchham Pratishtaa; Tadpyesha Shloko Bhavati. (2)

As for that former Self comprised of prana, there is another Self consisting of mind within, by which this inner Self is filled. That Self comprised of mind is also like the shape of a person according to the other ones, being in the form of a person. Of this, Yajus is the head, Rik is his right side, Sama is his left side, the Brahman portion (injunctive part) is his trunk, and the hymns of the Atharva Veda are his support and foundation. There is the following verse about it.

LESSON FOUR

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह । आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति । तस्यैष एव शरीर आत्मा यः पूर्वस्य ॥ १ ॥

Yato Vaacho Nivartante; Apraapya Manasaa Saha; Aanandam Brahmano Vidvaan; Na Bibheti Kadaachaneti; Tasyaisha Eva Shaareera Aatmaa Yah Poorvasya. (1)

Where all speech along with mind retreat, being unable to reach, one who knows the bliss of the Brahman parts with fear forever. Verily, this one is the embodied Self of the former.

तस्माद्वा एतस्मान्मनोमयादन्योऽन्तर आत्मा विज्ञानमयस्तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधतामन्वयं पुरुषविधः । तस्य श्रद्धैव शिरः । ऋतं दक्षिणः पक्षः । सत्यमुत्तरः पक्षः । योग आत्मा । महः पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ २ ॥

Tasmaadvaa Etasmaanmanomayaat Anyoantara Aatmaa Vijnanamayastenaisha Poornah; Sa Vaa Esha Purushavidha Eva; Tasya Purushavidhataam Anvayam Purushavidhah; Tasya Shraddhaiva Shirah; Ritam Dakshinah Pakshah; Satyamuttarah Pakshah; Yoga Aatmaa; Mahah Puchchham Pratishthaa; Tadapyesha Shloko Bhavati. (2)

Separate from that Self comprised of mind, there is another inner self consisting of intelligence by which this one is filled. This one is also like the shape of a person according to the other ones. Surely, faith is his head, righteousness is his right wing, truth is his left wing, Yoga is his trunk and Maha is his support and foundation. There is the following verse about it.

LESSON FIVE

विज्ञानं यज्ञं तनुते । कर्माणि तनुतेऽपि च । विज्ञानं देवाः सर्वे । ब्रह्म ज्येष्ठमुपासते । विज्ञानं ब्रह्म चेद्वेद । तस्माच्चेन्न प्रमाद्यति । शरीरे पाप्मनो हित्वा । सर्वान्कामान्समश्नुत इति । तस्यैष एव शरीर आत्मा यः पूर्वस्य ॥ १ ॥

Vijnanam Yajnam Tanute; Karmaani Tanuteapi Cha; Vijnanam Devaah Sarve; Brahma Jyeshthamupaasate; Vijnanam Brahma Chedveda; Tasmaachchenna Pramaadyati; Shareere Paapmano

Hitvaa; Sarvaankaamaansamashnuta Iti; Tasyaisha Eva Shaareera Aatmaa Yah Poorvasya. (1)

The knowledge performs the sacrifice and fulfils the various deeds as well. All gods worship this, the first born, as Brahman. If one realizes knowledge as Brahman and contemplates on Him as Brahman, never inattentive about it, he is freed from all sins in the body and enjoys all desires. Verily, this one is the embodied Self of the former.

तस्माद्वा एतस्माद्विज्ञानमयादन्योऽन्तर आत्माऽऽनन्दमयः । तेनैष पूर्णः ।
स वा एष पुरुषविध एव । तस्य पुरुषविधतामन्वयं पुरुषविधः । तस्य
प्रियमेव शिरः । मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः । आनन्द आत्मा ।
ब्रह्म पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ २ ॥

Tasmaadvaa Etasmaadvijnaanamayaat Anyoantara Aatmaa Aanandamayah; Tenaisha Poornah; Sa Vaa Esha Purushavidha Eva; Tasya Purushavidhataamanvayam Purushavidhah; Tasya Priyameva Shirah; Modo Dakshinah Pakshah; Pramoda Uttarah Pakshah; Aananda Aatmaa; Brahma Puchchham Pratishthaa; Tadapyesha Shloko Bhavati. (2)

The other one (earlier), within this Self, is also comprised of bliss. Really, this one also is like the form of a person according to the earlier one. Verily, love is his head, joy is his right wing, delight is his left wing, bliss is his trunk, and Brahman is his support and foundation. There is the following verse about it.

LESSON SIX

असन्नेव स भवति । असद्ब्रह्मेति वेद चेत् । अस्ति ब्रह्मेति चेद्वेद ।
सन्तमेनं ततो विदुरिति ॥ १ ॥

Asanneva Sa Bhavati; Asadbrahmeti Veda Chet; Asti Brahmeti Chedveda; Santamenam Tato Viduriti. (1)

If a man thinks Brahman is an unreal one, truly, he himself becomes unreal. If he knows Brahman as the real one, then the wise will consider him right and correct in that knowledge.

तस्यैष एव शरीर आत्मा यः पूर्वस्य ॥ २ ॥

Tasyaisha Eva Shaareera Aatmaa Yah Poorvasya. (2)

This is indeed the embodied soul of the former.

अथातोऽनुप्रश्नाः । उताविद्वानमुं लोकं प्रेत्य कश्चन गच्छती। आहो विद्वानमुं लोकं प्रेत्य कश्चित्समश्नुता उ ॥ ३ ॥

Athaatoanuprashnaah; Utaavidvaanamum Lokam Pretya Kashchana Gachchhatee; Aaho Vidvaanamum Lokam Pretya Kashchitsamashnutaa U. (3)

Now, therefore, the questions (regarding the lessons taught before) are raised. Does one ignorant about Brahman attain Him after departing from this world? Or does one enlightened about Brahman attain Him after leaving this world?

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत । स तपस्तप्त्वा इदं सर्वमसृजत यदिदं किं च । तत्सृष्ट्वा तदेवानुप्राविशत् । तदनुप्रविश्य सच्च त्यच्चाभवत् । निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च । विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् । यदिदं किं च । तत्सत्यमित्याचक्षते । तदप्येष श्लोको भवति ॥ ४ ॥

Soakaamayata; Bahu Syaam Prajaayeyeti; Sa Tapoatapyata; Sa Tapastaptvaa Idam Sarvamasrijata Yadidam Kim Cha; Tatsrishtvaa Tadevaanupraavishat; Tadanupravishya Sachcha Tyachchaabhavat; Niruktam Chaaniruktam Cha; Nilayanam Chaanilayanam Cha; Vijnanam Chaavijnanam Cha; Satyam Chaanritam Cha Satyamabhavat; Yadidam Kim Cha; Tatsatyamityaachakshate; Tadapyesha Shloko Bhavati. (4)

He, the Self (Atman) desired: May I become numerous, let me be born. He brooded over himself. That Brahman, having created, entered into the very thing and having entered, then He became the formed and formless, defined and undefined, supported and unsupported, conscious and unconscious, the real and the unreal. Whatever there is, He became that reality. For this reason the sages say that all is real, the Brahman. There is the following verse about it.

LESSON SEVEN

असद्वा इदमग्र आसीत् ततो वै सदजायत । तदात्मानं स्वयमकुरुत ।
तस्मात्तत्सुकृतमुच्यत इति ॥ 1 ॥

Asadvaa Idamagra Aaseet Tato Vai Sadajaayata; Tadaatmaanam Svayamakuruta; Tasmaat Tatsukritamuchyata Iti. (1)

In the beginning all this was indeed the unmanifested Brahman. From that the manifested sprang up. That Brahman created himself by the self. Therefore, he is called the self-made.

यद्वै तत्सुकृतं रसो वै सः । रसं ह्येवायं लब्ध्वाऽऽनन्दी भवति । को
ह्येवान्यात्कः प्राण्याद् यदेष आकाश आनन्दो न स्यात् । एष ह्येवानन्दयाति
॥ 2 ॥

Yadvai Tatsukritam Raso Vai Sah; Rasam Hyevaayam Labdhvaa Aanandee Bhavati; Ko Hyevaanyaat Kah Praanyaad Yadesha Aakaasha Aanando Na Syaati; Esha Hyevaanandayaati. (2)

He who is known as self-made is truly the source of joy. Whosoever comes into association with that source of joy becomes blessed. Who, indeed, will breathe in and breathe out if this bliss be not in the ether? He is the cause of that blessedness.

यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं प्रतिष्ठां विन्दते ।
अथ सोऽभयं गतो भवति ॥ ३ ॥

Yadaa Hyevaisha Etasminnadrishyeanaatmyeanirukteanilayaneabhayam Pratishthaam Vindate; Atha Soabhayam Gato Bhavati. (3)

When an aspirant is firmly established in that invisible, selfless, unutterable, supportless Brahman he becomes fearless.

यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते । अथ तस्य भयं भविति । तत्त्वेव भयं
विदुषो मन्वानस्य । तदप्येष श्लोको भवति ॥ ४ ॥

Yadaa Hyevaisha Etasminnudaramantaram Kurute; Atha Tasya Bhayam Bhavati Tattveva Bhayam Vidusho Manvaanasya; Tadapyesha Shloko Bhavati. (4)

And whenever he creates the smallest difference in that state, then he is engrossed in fear. That is why even a wise man has fear when he is not reflective. There is the following verse about that.

LESSON EIGHT

भीषास्माद्वातः पवते । भीषोदेति सूर्यः । भीषास्मादग्निश्चेन्द्रश्च मृत्युर्धावति
पञ्चम इति ।

Bheesha Asmaadvaatah Pavate; Bheeshodeti Sooryah; Bheeshaa Asmaadagnishchendrashcha Mrityurdhaavati Panchama Iti.

सैषाऽऽनन्दस्य मीसाँसा भवति । युवा स्यात्साधुयुवाध्यायक आशिष्ठो
द्रढिष्ठो बलिष्ठस्तस्येयं पृथिवी सर्वा वित्तस्य पूर्णा स्यात् । स एको मानुष
आनन्दः ।

Saishaa Aanandasya Meemaamsaa Bhavati; Yuvaa Syaatsaadhu Yuvaadhyaayaka Aashishtho Dradhishttho Balishtthah Tasyeyam

*Prithivee Sarvaa Vittasya Poornaa Syaat. Sa Eko Maanusha
Aanandah.*

ते ये शतं मानुषा आनन्दाः । स एको मनुष्यगन्धर्वाणामानन्दः । श्रोत्रियस्य
चाकामहतस्य ।

*Te Ye Shatam Maanushaa Aanandaah; Sa Eko Manushya-
gandharvaanaamaanandah; Shrotriyasya Chaakaamahatasya.*

ते ये शतं मनुष्यगन्धर्वाणामानन्दाः । स एको देवगन्धर्वाणामानन्दः ।
श्रोत्रियस्य चाकामहतस्य ।

*Te Ye Shatam Manushyagandharvaanaamaanandah; Sa Eko
Devagandharvaanaamaanandah Shrotriyasya Chaakaamahatasya.*

ते ये शतं देवगन्धर्वाणामानन्दाः । स एकः पितृणां चिरलोकलोकानामानन्दः ।
श्रोत्रियस्य चाकामहतस्य ।

*Te Ye Shatam Devagandharvaanaamaanandah; Shrotriyasya
Chaakaamahatasya.*

ते ये शतं पितृणां चिरलोकलोकानामानन्दाः । स एक आजानजानां
देवानामानन्दः । श्रोत्रियस्य चाकामहतस्य ।

*Te Ye Shatam Pitrinaam Chiralokalokaanaamaanandaah; Sa Eka
Aajaanajaanam Devaanaamaanandah; Shrotriyasya Chaakaa-
mahatasya.*

ते ये शतमाजानजानां देवानामानन्दाः । स एकः कर्मदेवानां देवानामानन्दः ।
ये कर्मणा देवानपियन्ति । श्रोत्रियस्य चाकामहतस्य ।

*Te Ye Shatamaajaanajaanam Devaanaamaanandaah; Sa
Ekah Karmadevaanaam Devaanaamaanandah; Ye Karmanaa
Devaanapiyanti; Shrotriyasya Chaakaamahatasya.*

ते ये शतं कर्मदेवानां देवानामानन्दाः । स एको देवानामानन्दः । श्रोत्रियस्य चाकामहतस्य ।

Te Ye Shatam Karmadevaanaam Devaanaamaanandaah; Sa Eko Devaanaamaanandah; Shrotriyasya Chaakaamahatasya.

ते ये शतं देवानामानन्दाः । स एक इन्द्रस्यानन्दः । श्रोत्रियस्य चाकामहतस्य ।

Te Ye Shatam Devaanaamaanandaah; Sa Eka Indrasyaanandah; Shrotriyasya Chaakaamahatasya.

ते ये शतमिन्द्रस्यानन्दाः । स एको बृहस्पतेरानन्दः । श्रोत्रियस्य चाकामहतस्य ।

Te Ye Shatamindrasyaanandaah; Sa Eko Brihaspateraandah; Shrotriyasya Chaakaamahatasya.

ते ये शतं बृहस्पतेरानन्दाः । स एकः प्रजापतेरानन्दः । श्रोत्रियस्य चाकामहतस्य ।

Te Ye Shatam Brihaspateraandah; Sa Ekah Prajaapateraanandah; Shrotriyasya Chaakaamahatasya.

ते ये शतं प्रजापतेरानन्दाः । स एको ब्रह्मण आनन्दः । श्रोत्रियस्य चाकामहतस्य ।

Te Ye Shatam Prajaapateraandah; Sa Eko Brahmana Aanandah Shrotriyasya Chaakaamahatasya.

स यश्चायं पुरुषे यश्चासावादित्ये स एकः । स य एवंविदस्माल्लोकात्प्रेत्य । एतमन्नमयमात्मानमुपसंक्रामति । एवं प्राणमयमात्मानमुपसंक्रामति । एतं मनोमयमात्मानमुपसंक्रामति । एतं विज्ञानमयमात्मानमुपसंक्रामति । एतमानन्दमयमात्मानमुपसंक्रामति । तदप्येष श्लोको भवति ।

Sa Yashchaayam Purushe Yashchaasaavaaditye Sa Ekah; Sa Ya Evamvidasmaallokaat Pretya; Etamannamayam Aatmaanamu-

pasankraamati; Etam Praanamayamaatmaanam Upasankraamati; Etam Manomayamaatmaanamupasankraamati; Etam Vijnanamayamaatmaanamupasankraamati; Etamaanandamayamaatmaanamupasankraamati; Tadapyesha Shloko Bhavati.

Out of fear for him the wind blows, through fear of him the sun rises, through fear of him Agni, also Indra and Death, the fifth, run thus.

This then is the scrutiny of that bliss. Take for granted that there is a youth, a noble youth, in the prime of his age, good, learned, well-built and alert, and suppose the entire earth, full of all riches, belongs to him. This will be regarded as one unit of human joy. One hundred such units of human joy make a single unit of a joy which the Man-Gandharvas possess. The enlightened and desireless sages also possess the same joy. One hundred such units of joy which the Man-Gandharvas possess make the joy of the Divine-Gandharvas. One hundred such units of joy which the Divine-Gandharvas possess make the joy of the Manes, whose world is everlasting. One hundred such units of joy which the Manes possess make the joy of heaven-born Gods. One hundred such units of joy which the heaven-born Gods possess make the joy of those who have become Gods by their deeds; one hundred such units of joy which those who have become Gods by their deeds make the joy of the eternal Gods. One hundred such units of joy of the highest Gods make the joy of Indra. One hundred such units of joy of Indra make the joy of Brihaspati. One hundred such units of joy make the joy of Prajapati. One hundred such units of the joy of Prajapati make the bliss of Brahman.

The fully enlightened and desireless sages possess all these measures, separately and collectively. This bliss in the human being and in the sun are the same. One who knows, as explained above, attains thus after departing from this world and crosses over the annamaya, pranamaya, mano-

maya, vijñanamaya and anandamaya selves. There is the following verse regarding that.

LESSON NINE

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह । आनन्दं ब्रह्मणो विद्वान् न विभेति कुतश्चनेति ॥ 1 ॥

Yato Vaacho Nivartante Apraapya Manasaa Saha; Aanandam Brahmano Vidvaan Na Vibheti Kutashchaneti. (1)

That from which all speech returns, together with the mind, failing to reach Him. Knowing that bliss of Brahman, the enlightened man does not fear.

एतह वाव न तपति । किमहं साधु नाकरवम् । किमहं पापमकरवमिति । स य एवं विद्वानेते आत्मानं स्पृणुते । उभे ह्येवैष एते आत्मानं स्पृणुते । य एवं वेद । इत्युपनिषत् ॥ 2 ॥

Etam Ha Vaava Na Tapati; Kimaham Saadhu Naakaravam; Kimaham Paapamakaravamiti; Sa Ya Evam Vidvaanete Aatmaanam Sprinute; Ubhe Hyevaisha Ete Aatmaanam Sprinute; Ya Evam Veda. Ityupanishat. (2)

Verily, to him the thought: Why have I not done good deeds? Why have I done bad deeds? does not, of course, cause distress. One who is enlightened as stated above keeps himself aloof and considers both with the Supreme Self. This is the secret instruction.

CHAPTER III: BHRIGU VALLI

LESSON ONE

भृगुर्वै वारुणिः वरुणं पितरमुपससार अधीहि भगवो ब्रह्मेति । तस्मा
एतत्प्रोवाच । अन्नं प्राणं चक्षुः श्रोत्रं मनो वाचमिति । तं होवाच । यतो वा
इमानि भूतानि जायन्ते येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ।

*Bhrigurvai Vaarunih Varunam Pitaramupasasaara Adheehi
Bhagavo Brahmeti; Tasmaa Etat Provaacha; Annam Praanam
Chakshuh Shrotram Mano Vaachamiti; Tam Hovaacha; Yato
Vaa Imaani Bhootaani Jaayante Yena Jaataani Jeevanti; Yat
Prayantyabhisavishanti; Tad Vijijnaasasva. Tad Brahmeti; Sa
Tapoatapyata; Sa Tapastaptvaa.*

The famous Bhrigu Varuni came to his father Varuna with a request: Revered Sir, teach me about Brahman. To him, Varuna taught food, vital force, sight, hearing, mind and speech, as a means to know Brahman. Further, Varuna said: Strive for that from where all living beings are born, where they live after being born, and where they ultimately dissolve. That is Brahman. Bhrigu started Tapas. He, having performed austerity,

LESSON TWO

अन्नं ब्रह्मेति व्यजानात् । अन्नाद्ध्येव खल्विमानि भूतानि जायन्ते ।
अन्नेन जातानि जीवन्ति । अन्नं प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय पुनरेव
वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तं होवाच । तपसा ब्रह्म
विजिज्ञासस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ।

*Annam Brahmeti Vyajanaat; Annaaddhyeva Khalvimaani
Bhootaani Jaayante; Annena Jaataani Jeevanti; Annam
Prayantyabhisavishanteeti; Tadvijnaaya Punareva Varunam*

Pitaramupasasaara; Adheehi Bhagavo Brahmeti; Tam Hovaacha; Tapasaa Brahma Vijijnaasasva; Tapo Brahmeti; Sa Tapoatapyata; Sa Tapastaptvaa.

– came to know that food is Brahman, because from food indeed all these living beings are born and having been born, they live by food and at the end they enter into food again. Having understood thoroughly the reality of food, he again approached Varuna, his father, requesting: Revered Sir, teach me Brahman. To him, Varuna said: Strive for that Brahman through Tapas. Tapas is Brahman. Bhrigu started Tapas. He, having performed austerity,

LESSON THREE

प्राणो ब्रह्मेति व्यजानात् । प्राणद्धयेव खल्विमानि भूतानि जायन्ते । प्राणेन जातानि जीवन्ति । प्राणं प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय पुनरेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तं होवाच । तपसा ब्रह्म विजिासस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ।

Praano Brahmeti Vyajaanaat. Praanaaddhyeva Khalvimaani Bhootaani Jaayante. Praanena Jaataani Jeevanti. Praanam Prayantyabhisavishanteeti Tadvijnaaya Punareva Varunam Pitaramupasasaara. Adheehi Bhagavo Brahmeti. Tam Hovaacha. Tapasaa Brahma Vijijnaasasva. Tapo Brahmeti. Sa Tapoatapyata. Sa Tapastaptvaa.

– came to know that prana is Brahman, because from prana, indeed, all living beings are born and having been born, they remain alive by prana and at the end they merge into prana again. Having understood thoroughly the reality of prana, he again approached Varuna, his father, requesting: Revered Sir, teach me Brahman. To him, Varuna said: Strive for that Brahman through Tapas. Tapas is Brahman. Bhrigu started Tapas. He, having performed austerity,

LESSON FOUR

मनो ब्रह्मेति व्यजानात् । मनसो ह्येव खल्विमानि भूतानि जायन्ते । मनसा जातानि जीवन्ति । मनः प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय पुनरेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तँ होवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ।

Mano Brahmeti Vyajaanaat; Manaso Hyeva Khalvimaani Bhootaani Jaayante; Manasaa Jaataani Jeevanti; Manah Prayantyabhisamvishanteeti; Tadvijnaaya Punareva Varunam Pitaramupasasaara; Adheehi Bhagavo Brahmeti; Tam Hovaacha; Tapasaa Brahma Vijijnaasasva; Tapo Brahmeti; Sa Tapoatapyata; Sa Tapastaptvaa.

– came to know that mind is Brahman, because from mind, indeed, all living beings are born and having been born, they remain alive by mind and at the end they absorb into mind again. Having understood thoroughly the reality of mind, he again approached Varuna, his father, requesting: Revered Sir, teach me Brahman. To him, Varuna said: Strive for that Brahman through Tapas. Tapas is Brahman. Bhṛigu started Tapas. He, having performed austerity,

LESSON FIVE

विज्ञानं ब्रह्मेति व्यजानात् । विज्ञानाद्ध्येव खल्विमानि भूतानि जायन्ते । विज्ञानेन जातानि जीवन्ति । विज्ञानं प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय पुनरेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तँ होवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ।

Vijnaanam Brahmeti Vyajaanaat; Vijnaanaaddhyeva Khalvimaani Bhootaani Jaayante; Vijnaanena Jaataani; Jeevanti; Vijnaanam Prayantyabhisamvishanteeti; Tadvijnaaya Punareva Varunam Pitaramupasasaara; Adheehi Bhagavo Brahmeti; Tam Hovaacha;

Tapasaa Brahma Vijijnaasasva; Tapo Brahmeti; Sa Tapoatapyata; Sa Tapastaptvaa.

– came to know that vijnana (knowledge) is Brahman, because from vijnana, indeed, all living beings here are born and having been born, they remain alive by vijnana and at last they merge into vijnana again. Having understood thoroughly the reality of vijnana, he again approached Varuna, his father, requesting: Revered Sir, teach me Brahman. To him, Varuna said: Strive for that Brahman through Tapas. Tapas is Brahman. Bhrgu started Tapas. He, having performed austerity,

LESSON SIX

आनन्दो ब्रह्मेति व्यजानात् । आनन्दाद्भ्येव खल्विमानि भूतानि जायन्ते ।
आनन्देन जातानि जीवन्ति । आनन्दं प्रयन्त्यभिसंविशन्तीति । सैषा भार्गवी
वारुणी विद्या परमे व्योमन् प्रतिष्ठिता । स य एवं वेद प्रतितिष्ठति ।
अन्नवानन्नादो भवति । महान् भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान्
कीर्त्या ।

*Aanando Brahmeti Vyajanaat; Aanandaaddhyeva Khalvimaani
Bhootaani Jaayante; Aanandena Jaataani Jeevanti; Aanandam
Prayantyabhisamvishanteeti; Saishaa Bhaargavee Vaarunee Vidyaa
Parame Vyoman Pratishthitaa; Sa Ya Evam Veda Pratitishthati;
Annavaanannaado Bhavati; Mahaan Bhavati Prajaya
Pashubhirbrahmavarchasena; Mahaan Keertyaa.*

– came to know that bliss is Brahman, because from bliss, indeed, all living beings here are born and having been born, they remain alive by bliss and at last they merge into bliss again. This knowledge, taught by Varuna and realized by Bhrgu, ends in the highest bliss, established in the cavity of the heart. One who grasps this becomes firmly established, he becomes the possessor and eater of food. He becomes

great in progeny, in cattle and the shining of sacred wisdom,
and great in glory.

LESSON SEVEN

अन्नं न निन्द्यात् । तद्व्रतम् । प्राणो वा अन्नम् । शरीरमन्नादम् । प्राणे
शरीरं प्रतिष्ठितम् । शरीरे प्राणः प्रतिष्ठितः । तदेतदन्नमन्ने प्रतिष्ठितम् ।
स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतिष्ठति । अन्नवानन्नादो भवति । महान्
भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ।

*Annam Na Nindyaat; Tad Vratam; Praano Vaa Annam;
Shareeramannaadam; Praane Shareeram Pratishthitam; Shareere
Praanah Pratishthitah; Tadetadannamanne Pratishthitam; Sa Ya
Etadannamaane Pratishthitam Veda Pratitishthati;
Annavaanannaado Bhavati; Mahaan Bhavati Prajayaa Pashubhir-
brahmavarchasena; Mahaan Keertyaa.*

One should not find fault with food. This sacred rule should
be followed. Vital force (life breath) is indeed food. The
body is the consumer of food. The body is dependent upon
the life breath and the life breath depends upon the body.
Therefore, food is dependent on food. Thus, one who knows
that food is dependent on food becomes firmly established.
He becomes the possessor and enjoyer of food. Similarly, he
becomes great in progeny, in cattle and the shining of sacred
wisdom and great in glory.

LESSON EIGHT

अन्नं न परिचक्षीत । तद् व्रतम् । आपो वा अन्नम् । ज्योतिरन्नादम् । अप्सु
ज्योतिः प्रतिष्ठितम् । ज्योतिष्यापः प्रतिष्ठिताः । तदेतदन्नमन्ने प्रतिष्ठितम् ।
स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतिष्ठति । अन्नवानन्नादो भवति । महान्
भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ।

Annam Na Parichaksheeta; Tad Vratam; Aapo Vaa Annam; Jyotirannaadam; Apsu Jyotih Pratishthitam; Jyotishyaapah Pratishthitaah; Tadetadannamanne Pratishthitam; Sa Ya Etadannamanne Pratishthitam Veda Pratitishthati; Annavaanannaado Bhavati; Mahaan Bhavati Prajayaa Pashubhirbrahmavarchasena; Mahaan Keertyaa.

One should not disregard food. This sacred rule should be followed. Water indeed is food. Fire is the consumer of food. Fire is dependent upon water and water is dependent on fire. Therefore, food is dependent upon food. One who knows that food is dependent upon food becomes firmly established. He becomes a possessor and enjoyer of food. Similarly, he becomes great in progeny, in cattle and the shining of sacred wisdom and great in glory.

LESSON NINE

अन्नं बहु कुर्वीत । तद् व्रतम् । पृथिवी वा अन्नम् । आकाशोऽन्नादः । पृथिव्यामाकाशः प्रतिष्ठितः । आकाशे पृथिवी प्रतिष्ठिता । तदेतदन्नमन्ने प्रतिष्ठितम् । स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति । महान् भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ।

Annam Bahu Kurveeta; Tad Vratam; Prithivee Vaa Annam; Aakaashoannaadah; Prithivyaamaakaashah Pratishthitah; Aakaashe Prithivee Pratishthitaa; Tadetadannamanne Pratishthitam; Sa Ya Etadannamanne Pratishthitam Veda Pratitishthati; Annavaanannaado Bhavati; Mahaan Bhavati Prajayaa Pashubhirbrahmavarchasena; Mahaan Keertyaa.

One should produce plenty of food. This sacred rule should be followed. The earth, indeed, is food. Space is the consumer of food. The space is dependent on earth and the earth is dependent upon space. Therefore, food is dependent upon food. One who knows that food is dependent on food becomes firmly established. He becomes a possessor and

enjoyer of food. Similarly, he becomes great in progeny, in cattle and the shining of sacred wisdom and great in glory.

LESSON TEN

न कंचन वसतौ प्रत्याचक्षीत । तद् व्रतम् । तस्माद्यया कया च विधया
बहवन्नं प्राप्नुयात् । आराध्यस्मा अन्नमित्याचक्षते । एतद्वै मुखतोऽन्नं
राद्धम् । मुखतोऽस्मा अन्नं राध्यते । एतद्वै मध्यतोऽन्नं राद्धम् ।
मध्यतोऽस्मा अन्नं राध्यते एतद्वा अन्ततोऽन्नं राद्धम् । अन्ततोऽस्मा अन्नं
राध्यते । य एवं वेद ॥ १ ॥

*Na Kanchana Vasatau Pratyachaksheet; Tad Vratam;
Tasmaadyayaa Kayaa Cha Vidhayaa Bahvannam Praapnuyaat;
Aaraadhyasmaa Annamityaachakshate; Etad Vai Mukhatoannam
Raaddham; Mukhatoasmaa Annam Raadhyate. Etad Vai
Madhyatoannam Raddham Madhyatoasmaa Annam Raadhyate
Etad Vaa Antatoannam Raddham; Antatoasmaa Annam
Raadhyate;. Ya Evam Veda. (1)*

An aspirant should not turn back anyone who comes to his residence. This sacred rule should be followed. Therefore, he should collect plenty of food, by all means whatsoever. They (householders) should say that the food is ready for the guest. The food which is cooked and offered in the best possible way returns to the giver in exactly the same manner; if given in the medium way, it returns in the medium way, and if offered in the lowest way, it returns to the giver in the lowest way. One who knows this, as explained, obtains the results stated above.

क्षेम इति वाचि । योगक्षेम इति प्राणापानयोः । कर्मेति हस्तयोः । गतिरिति
पादयोः । विमुक्तिरिति पायौ । इति मानुषीः समाज्ञाः । अथ दैवीः ।
तृप्तिरिति वृष्टौ । बलमिति विद्युति । यश इति पशुषु । ज्योतिरिति नक्षत्रेषु ।
प्रजातिरमृतमानन्द इत्युपस्थे । सर्वमित्याकाशे ॥ २ ॥

Kshema Iti Vaachi; Yogakshema Iti Praanaapaanayoh; Karmeti Hastayoh; Gatiriti Paadayoh; Vimuktiriti Paayau; Iti Maanusheeh Samaajnaah; Atha Daiveeh; Triptiriti Vrishtau; Balamiti Vidyuti; Yasha Iti Pashushu; Jyotiriti Nakshatreshu; Prajaatiramrita-maananda Ityupasthe; Sarvamityaakaashe. (2)

One should meditate on Brahman as preservation in speech, as acquisition and preservation in prana and apana, as work in the hands, as motion in the feet and evacuation in the anus. These meditations pertain to man.

Then the following refer to the gods. One should meditate on Brahman as gratification in rain, as vigour in lightning, as fame in animals, as light in the stars, as procreation, immortality and joy in the generative organs, and as all in space.

तत्प्रतिष्ठेत्युपासीत । प्रतिष्ठावान् भवति । तन्मह इत्युपासीत । महान् भवति । तन्मन इत्युपासीत । मानवान् भवति । तन्नम इत्युपासीत । नम्यन्तेऽस्मै कामाः । तद् ब्रह्मेत्युपासीत । ब्रह्मवान् भवति । तद् ब्रह्मणः परिमर इत्युपासीत । पर्येणं म्रियन्ते द्विषन्तः सपत्नाः । परियेऽप्रिया भ्रातृव्याः ॥ ३ ॥

Tatpratishthetyupaaseet; Pratishthaavaan Bhavati; Tanmaha Ityupaaseeta; Mahaan Bhavati; Tanmana Ityupaaseeta; Maanavaan Bhavati; Tannama Ityupaaseeta; Namyanteasmai Kaamaah; Tad Brahmetryupaaseeta; Brahmanaan Bhavati; Tad Brahmanah Parimara Ityupaaseeta; Paryenam Mriyante Dvishantah Sapatnaah Pariyeapriyaa Bhraatrivyaa. (3)

One should meditate on Him as the basis of all, thereby one becomes well-based. One should meditate on Him as greatness, thereby one becomes great. One should meditate on Him as mind, then one becomes mindful. One should meditate on Him as bowing down in homage, thereby all desired objects bow down before him. One should meditate on Him as the highest God, thereby one possesses supremacy. One should meditate on Him as destructive

power, thereby all his hateful opponents and enemies surrounding him die.

स यश्चायं पुरुषे यश्चासावादित्ये स एकः । स य एवंवित् ।
अस्माल्लोकात्प्रेत्य । एतमन्नमयमात्मानमुपसंक्रम्य । एतं
प्राणमयमात्मानमुपसंक्रम्य । एतं मनोमयमात्मानमुपसंक्रम्य । एतं
विज्ञानमयमात्मानमुपसंक्रम्य । एतमानन्दमयमात्मानमुपसंक्रम्य ।
इमाँल्लोकान्कामान्नी कामरूप्यनुसंचरन् । एतत्साम गायन्नास्ते ॥ 4 ॥

*Sa Yashchaayam Purushe Yashchaasaavaaditye Sa Ekah; Sa Ya
Evamvit; Asmaallokaat Pretya; Etam Annamayamaatmaanam-
upasankramya; Etam Praanamayamaatmaanamupasankramya;
Etam Manomayam Aatmaanamupasankramya; Etam Vijnana-
mayamaatmaanamupasankramya; Etamaanandamayam-
aatmaanam Upasankramya; Imaanllokaan Kaamaannee
Kaamaroopyanusancharan; Etat Saama Gaayannaaste. (4)*

He who is here in person and He who is yonder in the sun
are One. He who knows this, on departing from this world
transcends that self which consists of food, transcends that
self which consists of life, transcends that self which consists
of mind, transcends that self which consists of under-
standing, transcends that self which consists of bliss, goes up
and down these worlds, eating the food he desires, assuming
the form he desires. He sits singing this chant:

हावु हावु हावु । अहमन्नमहमन्नमहमन्नम् । अहमन्नादोऽहमन्नादोऽहमन्नादः ।
अहं श्लोककृदहं श्लोककृदहं श्लोककृत् । अहमस्मि प्रथमजा ऋतास्य ।
पूर्वं देवेभ्योऽमृतस्य नाभायि । यो मा ददाति स इदेव मा 3 वाः ।
अहमन्नमन्नमदन्तमाद्मि । अहं विश्वं भुवनमभ्यभवाम् । सुवर्णं ज्योतिः । य
एवं वेद । इत्युपनिषत् ॥ 5 ॥

*Haavu Haavu Haavu; Ahamannamahamannamahamannam;
Ahamannaado Ahamannaado Ahamannaadah; Aham-
shlokakridaham Shlokakridaham Shlokakrit; Ahamasmi*

*Prathamajaa Ritaa Asya; Poorvam Devebhyo Amritasya Naabhaayi;
Yo Maa Dadaati Sa Ideva Maa 3 Vaah; Ahamannaman-
namadantamaadmi; Aham Vishvam Bhuvanamabhyabhavaam;
Suvarna Jyotih; Ya Evam Veda; Ityupanishat. (5)*

O Wonderful, O Wonderful, O Wonderful. I am food, I am food, I am food. I am the food eater, I am the food eater, I am the food eater. I am the combining agent, I am the combining agent, I am the combining agent. I am the firstborn of the world order, earlier than the gods, in the centre of immortality. Whosoever gives me, he surely does save thus. I, who am food, eat the eater of food. I have overcome the whole world. I am brilliant like the sun. He who knows this, such is the secret doctrine.

SHANTI PATH

ॐ शं नो मित्रः शं वरुणः । शं नो भवत्वयमा । शं न इन्द्रो बृहस्पतिः ।
शं नो विष्णुरुक्रमः । नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि ।
त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि ।
तन्मामवतु । तद्वक्तारमवतु । अवतु माम् । अवतु वक्तारम् ।

ॐ शान्तिः शान्तिः शान्तिः

*Om Sham No Mitrah Sham Varunah; Sham No Bhavatvayamaa;
Sham Na Indro Brihaspatih; Sham No Vishnururukramah; Namo
Brahmane; Namaste Vaayo; Tvameva Pratyaksham Brahmaasi;
Tvaameva Pratyaksham Brahma Vadishyaami; Ritam Vadishyaami;
Satyam Vadishyaami; Tanmaamavatu; Tadvaktaaramavatu; Avatu
Maam; Avatu Vaktaaram.*

Om Shaantih Shaantih Shaantih.

May Mitra, Varuna, Aryama, Indra, Brihaspati and wide-spreading Vishnu be gracious to us and bestow upon us happiness and bliss. Salutation to Brahman. O Vayu, salutation to you. You, verily, are the visible Brahman. I shall speak of you alone as the direct Brahman. I shall call you the Cosmic Law. I shall call you the Truth. May Brahman protect me. May He protect the teacher. May Brahman protect me, may He protect the teacher.

Om peace, peace, peace.

Notes

Notes

Swami Satyananda was born in Almora (Uttaranchal) in 1923. Drawn to spiritual life from an early age, he left home at the age of eighteen, and in 1943 surrendered himself to Swami Sivananda in Rishikesh who initiated him into Dashnami sannyasa in 1947. He served his guru for twelve years, perfecting every aspect of spiritual life. Thereafter, he travelled throughout the Indian subcontinent as a wandering ascetic.



Realizing the need of the times as scientific rendition of the ancient system of yoga, he founded the International Yoga Fellowship in 1956 and the Bihar School of Yoga in 1963. During the next twenty years, Swami Satyananda hoisted the flag of yoga in every corner of the world, consolidated BSY into a foremost institution of yoga, and authored over eighty major texts on yoga, tantra and spiritual life.

‘Satyananda Yoga’ became a tradition which combines classical knowledge with experiential understanding and a modern outlook. In 1984 he founded the Yoga Research Foundation to synchronize scientific research and yoga, and Sivananda Math to assist the underprivileged. In 1988, at the peak of his achievements, he renounced everything and adopted kshetra sannyasa, living as a paramahansa ascetic. In 1989 Rikhia was revealed to him, where he came to live and performed higher vedic sadhanas in seclusion. Receiving the command to provide for his neighbours in 1991, he allowed the ashram to help the underprivileged villages in the region. From 1995 onwards, he performed a twelve-year Rajasooya Yajna with the sankalpa of peace, plenty and prosperity for all, and in 2007 he announced the establishment of Rikhiapeeth with its mandate to ‘serve, love, give’.

Swami Satyananda attained mahasamadhi, a yogic accomplishment of discarding the body at will to become one with the universal consciousness, in 2009, in the presence of his disciples.



The nine principal Upanishads are the culmination of vedic thought and contain the essence of the original vedantic teachings. They impart sublime truths about the nature and destiny of mankind revealed by great sages and seers during informal discussions with disciples and spiritual seekers. These upanishads describe the direct experience of transcendence which results in the unity of the individual with the highest consciousness. They also provide methods of meditation to realize the nature of Atman, the supreme soul, and to attain the immortal Brahman.

This text includes the original Sanskrit verses, transliteration and translations of the following nine major upanishads: *Prashnopanishad*, *Kenopanishad*, *Mandukyopanishad*, *Mundakopanishad*, *Ishavasya Upanishad*, *Kathopanishad*, *Aitareya Upanishad*, *Shvetashvataropanishad* and *Taittiriya Upanishad*.



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